Zions Herald

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July 5, 1950

FROM COVER TO COVER

JOHANN SEBASTIAN BACH, a tribute on the 200th anniversary of the death of one whose contribution to religious music ranks among the all-time great, by L. U. Rowland of the department of music at Albion College, Albion, Michigan. Page 3

The Rev. Edgar N. Jackson, pastor of Newfield Methodist Church in Bridgeport, Conn., discusses the dangers in the present struggle, THE WAR FOR YOUR MIND. Page 4

PHILOSOPHY AND THE BATTLE OF DEMOCRACY by Dr. Christian Richard of the Sorbonne, France, and a naturalized American. Dr. Richard was recently in Boston discussing his ideas with Harvard and Boston University philosophers. ..... Page 9

And the WASHINGTON DIARY of our correspondent, Dr. Samuel W. Irwin. .. Page 11

READERS WRITE

State Dept. On Franco

Thank you for making your views with respect to an Export-Import Bank loan to Spain known to the Government.

In general, United States economic policy toward Spain is directed to the development of mutually beneficial economic relations. This policy is based on purely economic, as distinct from political, grounds. So far as loans from the Export-Import Bank are concerned, Spain is free to apply to and consult with the bank for credits for specific projects on the same basis as any other country. While the United States Government definitely does not favor the extension of a general balance of payments loan to the Spanish Government to use as it sees fit, it is prepared to acquiesce in the extension of credits to Spain covering specific and economically justifiable projects. Any decision with respect to Spanish applications for such projects will be made in accordance with the bank's regular policy — not only on the basis of the need for the credit and the suitability of the particular purpose to be served, but also on whether there is a reasonable prospect of repayment.

The policy outlined above was enunciated by the Secretary in a letter of Jan. 18th to Senator Tom Connally.

MARGARET R. T. CARTER, Chief,
Division of Public Liaison,
Department of State, Washington, D.C.

Blames Labor

I am writing in order to keep your readers posted on another angle of the capital and labor question. Coal is now the highest priced fuel to buy; 29,000 men have left the mining industry; and the rest of the miners are mostly on reduced time. In the meantime, people in this part of the country are rushing to install either gas or oil-burning equipment. It is not merely a question of price, but the fact that they could get no coal in the coldest weather last winter that has caused their action. And the miners have shoved the price of coal to a point where their jobs are gone.

The HERALD has contributors who think the workman is always right and the owner is always wrong. They might refer to Micawber's advice to David Copperfield, and see if there is any way to continue to pay out more than one takes in.

E. B. HURLBURT,
E. Cleveland, Ohio.

No "Nyet"

Regardless of what the newspaper *Komsomolskaia Pravda* says, loyal Christians, even in places like East Prussia, will not say "Nyet" (no) to church weddings. At least, they will insist on Christian weddings even if not conducted in church. Not even to escape persecution will they say "Nyet" to Christianity. They know that the paper is wrong, all wrong.

The trouble with many modern Christians is that their Christianity has become a fair weather sort.

J. W. CHENEY,
Manchester, Conn.

Tired Of McCarthyism

I had clipped Senator Margaret Chase Smith's speech on Republican leadership from the June 5th *Des Moines Register,* for I felt it was the most statesmanlike pronouncement I had read in a long time. It gave me a fresh heart in our Congress. I am glad you called attention to it in your editorial. We have gotten pretty tired of McCarthyism. I do "pray God that Margaret Chase Smith has set the pace for a pattern of statesmanship."

(Rev.) GUY J. FANSHER,
Red Oak, Iowa.

Crusade Scholars Conference

Fifty-three students and professors from abroad attended the Conference of Crusade Scholars of The Methodist Church last week in Greencastle, Ind. They considered their responsibilities as Christians in 35 American colleges and universities, and discussed the problems they will face when they return to their homes. The meetings were held in connection with the conference of new and furloughed missionaries of The Methodist Church.

The group, brought to America by The Methodist Church, included 19 from Japan, nine from Europe, seven each from Ko and India, three from China, and two e from the Philippines, Africa, and Mal There was a Japanese doctor who will go the new research hospital at Oak Ric Tenn., to study the curative values of rad active isotopes. A young man from So America will return to work in the film dustry. A doctor from India is study chest surgery before returning to work i tuberculosis sanatorium. The group also cluded a dentist from Africa, a prison ch lain from Korea, a chemical engineer fr Malaya, a minister from Germany.

Miss Julia Vissoto, of Brazil, said of group:

"We all have the same problems; we feel the great darkness around us. Here are, neighbors from all over the world, a ing for a light. Our Christian fellows would be small if it came only from Bra but with neighbors in every country, we c kindle a great flame. We are seeking strong Christian Fellowship for the good mankind."

Miss Vissoto, who is studying religious ed cation at Scarritt College, is director of t children's department for the Confederati of Evangelical Churches in Brazil.

Mrs. Yoshiko Niwa, a teacher who su vived the atomic explosion in Hiroshim said her experience brought a realization the need for a broader outlook on life.

She said, "A new epoch, full of danger a promise, is being born. The outcome w depend on how vitally Christianity can a sert itself in pointing out and solving t problems we face today. We will need gre personal strength. We will need to be Christian first, and then put other things order."

The Rev. Fidel Galang, from the Phili pines, warned the students against being "b shots" when they return to their native lan

"Go to your people," Mr. Galang urge "and lose yourselves in service. Christiani is not weak; let us be good stewards of th power that is ours. Communism is a pa sion faith, and we do not need to be afra of it. We can out-live, out-sacrifice, a out-die the Communists. We have nothi to fear."

Mr. Galang is majoring in rural reco struction at Drew University and he hop to set up an Institute of Human Welfa under auspices of the Philippine Governme when he returns home.

The Crusade Scholars were part of a grou of 200 from overseas countries who are stud ing in the United States under auspices The Methodist Church. For the past tw years, the Week of Dedication offerings ha gone to the Crusade Scholarship Fund, brin ing the total to over a million dollars. Sin 1948, scholarships have been awarded to 6 students. Of these 563 came from 40 ove seas countries and 75 from minority grou in the United States.

Johann Sebastian Bach

L. U. ROWLAND

MONG THE writer's earliest recollections of music was a song about John Brown in which the line "His . goes marching on" held a peculiar fascination. This rence is once again very vivid as we think of the im- rtal Johann Sebastian Bach whose soul and music go rching on today with greater strength and universality n they ever did during his lifetime. The German word ch" means a brook, but a brook is a poor comparison eed for the majesty and scope of his creative efforts. s compositions include examples of all musical forms d in his time except opera, and their grandeur and wer of emotional expression, together with a supreme mmand of technical resources, would lead one to think a broad and noble river flowing with a calm irresistible ce to unseen horizons.

J. S. Bach belonged to the fifth generation of a family hich, for six, produced musicians of more than local tinction and leadership. He was born at Eisenach on arch 21, 1685. His father was a violinist, married twice d blessed with a large number of children. His parents ed when he was ten years old and for the following e years he lived with his elder brother Johann Christoph. ere he received instruction and showed so much ability at the brother became jealous. When he was fifteen the auty of his voice enabled him to enter a choir school here he carried on his studies in various branches and came a proficient performer on the organ. Three years ter at the age of eighteen he was appointed organist to e "new church" at Arnstadt where he confounded the ngregation not only by his skill but also by his advanced leas.

The years from 1708 to 1717 were spent at Weimar, a mous music center where he wrote many of his finest rgan works. Apparently his skill as a composer was not much a result of instruction as it was a combination f genius and diligent study of existing models. At any ate he laid the foundation of his many master works which one hundred years later caused Schumann to write: to Bach, music owes almost as great a debt as religion wes to its Founder."

THE SECOND period of his career was spent as the master of music to Prince Leopold of Anhalt-Coth- n. The prince was a great lover of music, a bachelor, nd his fondness for Bach was so great that he insisted n having him as a traveling companion. On one such rip he had hoped to meet Handel but missed him by a ew hours, an experience which was repeated ten years ater with the result that the two famous contemporaries never met. There was no organ at Cothen, consequently his attention turned to composing for orchestra and harp- sichord. The first volume of his famous "Well Tempered Clavichord" was written here as well as most of the con- certos for solo instruments.

After six years at Cothen, Bach became cantor at the choir school connected with the St. Thomas Church in Leipsic. His responsibilities here were great because it was the training school for singers of the four leading churches of the city. He actually prepared the music for two of the churches as well as serving as musical director for the university. In spite of the fact that he was in great demand as a teacher and performer his years at Leipsic were most productive. Here he wrote a major portion of his more than 200 cantatas, the Christmas Oratorio, the St. Matthew Passion, and the Mass in B minor which, with the possible exception of the Mass in D by Beethoven, is the grandest piece of church music ever composed. His long and faithful service at the St. Thomas school identifies him with the city of Leipsic in the minds of most people. During the closing years of his life he withdrew a great deal from society because of his failing eyesight. He endured an unsuccessful operation by an English oculist by the name of Taylor, who some years later tried unsuccessfully to operate upon Handel thus causing the origin of the famous quip: "Bach and Handel were born in the same year and killed by the same doctor."

BACH PASSED away in his sleep on July 28, 1750. His death received but little attention because the family was too poor to pay for a funeral oration. The Master of the Thomas School made no reference to it in his annual report nor was it mentioned in any of the newspapers. The Musical Society of the city did, however, notify the papers in Berlin that "the loss of this very gifted man will be regretted by all true musicians."

As a man Bach was warm hearted and human; independent, quick tempered, but also just in his dealings. His way could have been smoother had he been more willing to compromise but he stood by his conviction. His relations with those higher in authority frequently lacked harmony thus adding greatly to the nervous strain of his duties. He found a balance and relief in a happy home life. Like his father he was married twice and raised a large family. His second wife was very musical and their home became a center of artistic life which was a compensation for his difficulties in external affairs.

Deeply religious, Bach sought to restore the supremacy of Lutheran church music which was threatened by the rise of operatic style and a change in harmonic treatment. But he was doomed to disappointment because the younger generation was interested in "modern music" and even his sons turned against the so-called polyphonic method of composition. After his death the better part of a century was to pass before we encounter a revival of interest in his music which has led to the position of high esteem he now holds. His music is considered a "must" in the training of organists especially, but also pianists and composers as well as a very desirable source of material for the training of other performing musicians. Probably no other composer can be more appropriately characterized as a universal composer. The reverence in which he is now held is due "not merely to his unsurpassed science but also to the intellectual forces and emotional depth that

(Continued on Page 16)

The War For Your Mind

EDGAR N. JACKSON

Your mind is a priceless possession. We speak of "losing one's mind" as a tragedy of magnitude. What about the tragedy of selling one's mind cheaply to those who would use it for purposes that violate your own best nature? Christianity recognizes the absolute value of every individual mind and soul. Democracy protects the rights of each individual person. We believe that within the framework of Christian democracy the best interests of every human can most advantageously be protected and served.

Let us look at your mind for a moment. We believe it is the most distinctive fact of all creation. It is the instrument that can reason, sense moral judgments, think, recall and remember. It has the capacity for unconscious organization of impulses as well as the conscious ordering of thought. Within the space of a few cubic inches and a weight of but a couple of pounds, the brain furnishes the sensitively organized nerve tissue that is capable of evaluating and storing an infinite number of facts, impressions and experiences. All that happens to you consciously or unconsciously becomes a permanent part of you through the miraculous powers of your mind. And this priceless possession comes as standard equipment with every human being. It is yours to use, to value and to protect.

Your mind is valuable to you because it determines the quality of your person and the direction of your action. It is also valuable to others for the simple reason that they can use you when and if they can condition your thinking to the place where you will do their bidding, and seek their goals. In our modern world the war for the minds of men has become a major campaign. Some call it a "cold war." Others call it propaganda. Whatever you call it, it amounts to the same thing. Two great contending paganisms challenge each other in our world. There is the paganism of practical materialism which acts as if things are more important than people. There is also the paganism of dialectical materialism that acts as if the state is more important than the human souls who constitute it.

The Christian believer in democracy can give assent to neither of these paganisms. His loyalty is to a higher ideal. Because he tries to stand above the level of the judgment of the contending paganisms, and because his loyalty is to an ideal higher than either contending party would accept, the believer in Christian democracy is often misinterpreted and misunderstood. He values his own mind so that he does not want it to become a pawn in the war of ideas. He values the minds of other men so that he resents any abuse of their right to know the truth that can make them free.

This war of ideas has been recognized by the Honora William Benton, senator from Connecticut, in a resc tion recently presented to the United States Senate. wants to take action to protect the minds of men fr abuse, in our land and throughout the world. After r ognizing the nature of the forces that struggle for me minds, Mr. Benton says, "in such a struggle force and threat of force do not change men's minds or win th loyalties . . . and we have learned that such Commur methods cannot be beaten back by arms and dollars alc but require world-wide offensive in behalf of the id which express our democratic principles and aspiration

In the light of that recognition the senator propose program to increase the free exchange of information, t strengthening of UNESCO until it may be able to fu tion as an international university for mutual understar ing, and an expanded program for our own State I partment to make available to oth peoples objective information abc the ideals of democracy. I comme the study of this program to you a feasable and important next step a program of building good will a international understanding. C tainly such objectives merit our su port both as Christians and also as b lievers in the democratic ideal of t rights of all men to the informatic that can guarantee the integrity their minds.

We know too well what can ha pen when the minds of men becon inflamed by falsehood and stimulate by undisciplined action and emotio Marion Starkey has done a real se vice to us by bringing to mind th emotions and attitudes that plagued the life of Saler Massachusetts 258 years ago. In her book, "The Dev in Massachusetts," she gives the psychological backgroun of the cramped life of adolescent girls under puritanisn and the personality dynamics that bubbled over in a weir interest in voodooism as interpreted by a West India slave. Before long the warped minds of these girls starte an orgy of abuse and incrimination that cost the lives c 20 innocent persons and sent hundreds to prison as "witc es." The charges were false, but the charges were r peated so often, and were so nebulous in nature that n one could prove or disprove them on the basis of the idea of acceptable evidence.

Those charged as witches could do one of two thing They could confess, and implicate others, and in the pr cess gain the mercy of the court. Or they could deny the guilt, and just as definitely throw themselves on the wrat of the court. We can be thankful that such a blot on ou history was of but a few months duration. But we ca be equally thankful that the dangers of such rampar emotion and unfounded charges have been brought t

"Freedom can live in a world where man is regarded as a child of God, having dignity and worth. It cannot live in a world where God is denied and where, in consequence of this denial, human beings are thought to have no rights which governments are bound to respect."

* * * *

"A Mighty Fortress" by Ernest Fremont Tittle. Harper and Brothers, New York Price, $2.50.

minds by Miss Starkey's book. For we can again de-
p the state of mind that will believe the most unreason-
charges. We have seen the witch hunts of Germany
other countries where some modern equivalent of the
ne "witch" could be applied with similar results in the
ering of the innocent. Similarly, we have seen the
m technique again at work, with those who confess
wing themselves upon the mercy of the courts, and
licating others by flimsy evidence. It is inevitable that
n such attitudes, the innocent shall suffer and the
lty be able to continue their work of poisoning our
ds. It is important for us to guard our minds against
methods of insidious penetration that worked at Salem
l can work again here if we are not on guard.

We are acquainted with the methods of conditioning
responses. We see it each day in advertizing. There
s innocent enough and we can evaluate it. You may
e seen a magazine advertizement showing a young
man being served breakfast in bed in a luxurious state-
m. The copy informs you that but a short time be-
e she led a humdrum existence as a salesgirl in a five
d ten cent store. Then, a very good friend whispered
ew words in her ear, and from that moment life was
nged, and she is now wed to a wealthy gentleman who
es her on a tropical cruise for a honeymoon. It is so
nple. What is the word that worked the magic? Yes,
u guessed it, "halitosis." That word becomes a symbol
tragedy and frustration. And just as truly another word
comes a symbol of salvation, freedom from boredom,
d a new life of privilege. Yes, and you have guessed
at word too, "mouthwash." You smile at such an ad-
rtisement, and it is innocent enough. But it must work,
its expense would not be warranted. The conditioned
sponse to frustration and personal boredom may make
me persons look for salvation in a mouthwash.

But suppose the same method is used for less innocent
urposes. In Germany the halitosis word was "Jew" and
e salvation word was "Hitler." In Italy the halitosis
ord was "communism" and the salvation word was
Mussolini." We can see the shallowness of those his-
rical experiments in conditioned response, but we can
so see the tremendous cost in life and property that
me about before those false ideas were brought to light.
n our day, the efforts to make one or another form of
aganism or materialism a symbol of tragedy or a symbol
f salvation, calls for careful analysis by all believers in
hristianity and democracy. For we can be maneuvered
nto a position of supporting short term purposes that may
destroy our long term goals.

THERE IS NO better way of freeing ourselves from the dangers of false ideas than to make the truth available to ourselves and others. You may feel there is no danger to your mind. But the conditioned response is always at work, as has been well illustrated in recent months. A writer who had sought admission into the ministry of our church, and was judged unacceptable, wrote in a popular magazine an article in which he pointed the witch's finger and placed the label "pink." Almost immediately the conditioned response to that word went to work, and thousands of normally intelligent persons accepted the judgment from one questionable source rather than the record of many years of creditable service and judgment on the part of thousands of their church's leaders.

The solution of the problems of society will come not by bringing our minds to the low level of a common battlefield. Rather, the best promise of the future comes through protecting the capacity of our minds to see clearly the weaknesses of conflicting ideas so that we may point the way to larger truth.

PERHAPS ONE OF the reasons there is current sniping at liberal Christianity is because it keeps at the task of passing judgment on ideas, not in terms of contending paganisms, but in terms of the Light of the Gospel, which raises the focus from the point of men's resentments and fears to the level of their common objectives and their faith in a better future through devotion to higher ideals than have been generally acceptable in the past.

The "mind of Christ" that St. Paul commended to us could not be blinded because it moved on the basis of a greater need than resentments or fears. Its primary need is to know God's will for ourselves and other persons. It is not easily blown about by every wind of doctrine because it has a higher loyalty. That higher loyalty is to a concept of the value of all men and their minds in the sight of God. Such a need and such a loyalty make it possible to develop a calm objectivity. Truly, such calmness in our thinking is a much needed quality for our day.

Your mind is a priceless possession. It can be an instrument in the hands of God to pass wise judgment, and stimulate intelligent action. Or it can be a tool in the hands of those who regard neither God nor man. You owe it to yourself and to your God to guard well the approaches to the citadel of your spirit, for surely out of it ultimately come the issues of life itself.

TREES

Lalia Mitchell Thornton

There's a grace in the bloom, upon meadow and lea,
But more than mere grace, in the spread of a tree.
There's beauty in vistas that gladden the eye,
But more than mere beauty where trees pierce the sky;
The song of a brook is a joy to the ear,
But music of boughs is a pleasure to hear.

There are lovers of rivers and lovers of seas,
But everywhere, man is a lover of trees,
They speak to the feeble with strength in their voice,
They comfort the saddened and bid them rejoice.
Abetters of romance, a lad and a maid,
Find sweetest companionship under their shade.

The artist may charm with his canvas supreme,
The poet may gladden the world with his dream,
The sculptor may chisel his marvels in stone,
The builder may fashion a cottage or throne,
Yet each shall confess that a greater than he,
An infinite Genius, created a tree.

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The Importance Of Korea

The last survey of news commentaries we made on the Korean crisis indicated that South Korea is not "militarily important" to us, hence the current invasion by the Russian-dominated North Korean army is not the signal for the beginning of World War III. This does not provide much comfort either physically or mentally and hardly seems to be the kind of answer we had hoped to find.

Syngman Rhee, the president of Southern Korea, is a former Methodist minister and is surrounded by a large number of Christian native advisors. We had an exclusive statement from him upon the occasion of his inauguration in 1948. We followed with interest his career in establishing the new government and listened with interest when he asked that U. S. troops be withdrawn from his territory in order that his native government might become better established. We were interested in Korea because so many Methodist missionaries of our acquaintance have reported excellent progress in the development plan under President Rhee. Yet with all of this, we find ourselves shocked by the tremendously ominous signs of last week's events.

Several things seem to be clear: (1) the invasion by the North Korean Communists into Southern Korea means a showdown. Either Russia must lose face in its satellite policy, or we must back down and foll the path of appeasement; (2) the announced pol of our government is to drive back the Commun invaders to the 38th parallel and the United Natic has supported this view; (3) in all probability Sou ern Korea will want to drive Communism complet out of Northern Korea so that national unity can restored; (4) Korea will want the protection of t United Nations so that its entire country can be ke independent.

If Russia decides to make this Korean incident t cause for open aggression, then we are in World W III. No one outside the walls of the Kremlin kno the answer to that question.

PAST TRAGEDY

So much past tragedy is involved in all of this. O nation has never given Syngman Rhee's governme its enthusiastic backing. This patriot of long stan ing has been a nuisance to the State Departmen past policy of appeasement. The majority of the Ko eans are behind Rhee, yet the poverty of the natic and the lack of military equipment makes that su port woefully inadequate to meet the current crisi The Republican majority in the last Congress defeate aid to Korea and last week our isolationist Senat Wherry tried again — despite the emergency — t hold up consideration of immediate ECA help fo Korea. Both the Republicans and Democrats a guilty of short-sightedness. We have had no polic for Korea, and what is even worse, we apparentl have no policy for the entire Far Eastern situatio For five years we have known, because the Souther Koreans have kept telling our government, that ther were 100,000 Communist-trained troops in Norther Korea.

Kenneth Scott Latourette in his book "The Unite States Moves Across the Pacific," published in 194 said, "Korea is certain to prove one of the most pe plexing and crucial areas of the postwar Far East. I is indeed a potential tinderbox from which a nev conflagration might easily start."

Our support of the Republic of Southern Kore now — late though it may be — is just about the onl thing that can be done. The status of the United Na tions and of this nation in the eyes of the Oriental will be determined by how successful we are in stop ping the Communists from their determined progra of world imperialism. If the infection can be stoppe in Korea as it was in Greece and in Indonesia, ther we can be saved from a terrible world war. On th

r hand, if this is the beginning of a determined e against Communism's apparent expansion cy, then we will soon hear the ominous cry, "On Moscow."

Honor The Local Boy

here is a story in this week's issue of ZIONS HERALD warmed the editor's heart: it concerns the extra rt made by The Oak Square Methodist Church Brighton, Mass., to honor one of its boys who had been ordained as a minister of The Methodist urch. The ladies of the church put on one of their super-special turkey dinners and fixed up an eve-g's program of music and good speeches to let local boy know that, in their opinion, "he had de good."

The recruiting of ministers is done by local church-We have an idea that any youngster attending that imonial dinner at Brighton last week, had an in-nt into the importance of the ministry that noth-else could give him. It proved beyond doubt that folks in the church cared — and cared very much! Dinners honoring local young people who have de good should not be confined to the ministry, her. Our total conception of Christian vocations eds some re-thinking at this point: we should be on e lookout for young people who, out of Christian viction, dedicate their lives to public service, so-l work, missions, and other professions designed service to humanity. Maybe a once-a-year dinner noring local people who have gone into any field Christian service could be the way to handle it. ut at least, let no church be guilty of ignoring its sponsibility in lifting up the importance of entering ese Christian professions!

Squirrels Aren't So Smart

We are getting a bit bored by these constant refer-ces to the brilliance of animals. Maeterlink's de-ription of bee life left a whole generation with an feriority complex. Recently somebody found out at bees are really pretty dumb; ants have shown ey too can be quite stupid — besides we don't like e little fellows because they ruin so many picnics! ast week, in our mulberry tree, we watched two xtraverted squirrels chase each other around. They oked so smug that we thought they must know omething — but we found out that when called upon use common sense, they were woefully like us hu-ans and hence easily frustrated. The cause of their rustration was a birdhouse. Now of course they had no business trying to be birds; but — alas — they tried. The quicker of the two chasing squirrels got his head in the birdhouse and almost wrecked both his head and the birdhouse trying to get free. The second squirrel stood by enviously during the procedure, but instead of learning by seeing, he had to learn by doing and he went through the very same experience suffered by his colleague! Certain that the squirrels would learn by doing, since they had not learned by seeing, we relaxed our vigilance for a moment, but we were quickly called back to our observation post by noisy squirrel noises, only to discover that both of these bright, smug, little guys were hard at it trying to get both their bodies to occupy the birdhouse at the same time and thus violate a principal of physics that even a squirrel should know!

Well — the net result of all this is that we think we'll stick to people. People do stupid things — but that's when they act like animals; when we act like people, we seem to get along so much better!

In Spite Of The Court

The minority group within the Congregational Church has had smooth sailing in its opposition to the proposed merger with the Evangelical and Reformed Church. The Steinbrink decision in the New York Supreme Court has upheld the minority's position that the basis of proposed union violates the autonomous rights of the local congregations.

The tragic thing about the arguments against the merger of the two denominations is the failure of the minority to see that Protestant co-operation does not jeopardize the democratic nature of free churchmanship. One of the minority's spokesman recently spoke of "the dead uniformity of organic union, with its inevitable hierarchy of control." Obviously that spokesman has no understanding of how connectionalism works. We Methodists have connectionalism and we have bishops — even worse — we have board secretaries: but let one of our "hierarchy" attempt to be undemocratic, and see what happens! The power of control in Methodism is in the hands of the people called Methodists and our elected bishops and selected board secretaries are definitely under that control.

Actually connectionalism provides a better democratic framework than this so-called "local autonomy" could possibly provide because more people are involved in making the decisions. We have shuddered at what some of the Congregational autonomous "soloists" have done in removing their local churches from the Protestant ecumenical family. On with the union!

What's New In The Bible?

CHARLES M. McCONNELL

Church School Lesson For July 16th.

Topics Copyrighted by the International Council of Religious Education.

WHAT MAKES FAMILY TIES? RUTH 1:8; 14-22.

A Bible Family

In the Book of Ruth there is an example of family ties which carries much weight to a world in which the family as an institution is having a hard time to survive. There are some new conditions which make the old-time family seem obsolete and outmoded. But we still have an increasing birth rate and children are being born into our world at the rate of fifty-five thousand per day. Under one pattern or another family life of some sort is still in existence. What we are trying to find is the correct pattern of family life.

The story of Ruth and Naomi as it occurs in the Book of Ruth is one that has been told and retold thousands of times. It still stands as an enduring and inspiring example of family devotion.

In the barest outline the story is that of a man and his family who left Bethlehem-judah because of a famine. They went into Moab, where there was no scarcity of food, to escape the ravages of hunger.

As told by the author of the Book of Ruth there are some stirring and classic passages such as this one spoken to Naomi, her mother-in-law, by Ruth; — "Intreat me not to leave thee, or return from following after thee: for whither thou goest, I will go; and whither thou lodgest I will lodge; thy people shall be my people, and thy God my God."

The meaning of these words stems from the fact that Naomi was a Jewess and Ruth a woman of Moab. Ruth loved Naomi more than her native Moab and was willing to go with her mother-inlaw and become one of her people, even to accept a new religion.

Mixed Marriages

When Elimelich and his wife Naomi took Mahlon and Chileon from their Jewish homeland into Moab to escape a famine, they crossed a very definite national boundary line. It was one not easily crossed by people who valued highly their nationality or religion. The Moabites had their own nation and their own God.

After ten years in Moab the father and the two sons died leaving Naomi and her two daughters-in-law, Ruth and Orpha, widows. Naomi was still a Jewess at heart and decided to leave Moab. Orpha was a daughter of Moab and remained one still. Ruth chose her mother-in-law's country and religion and cast her lot in a new and unfamiliar situation.

We are not interested in the problems of mixed r riages here for the story does not aim to solve all problems that grow out of such crossing of racial and tional lines. It is a story that will only carry a cer amount of problem-solving. We note this because where in the story do we find any mention of how the sons of Naomi got along with their Moabite wives. inference is that they lived happily enough to die on g terms with Naomi and leave two reasonably conter wives. The mixed marriages must have been satisfact

Since the days of Naomi there have been millions mixed marriages. There is no doubt that there will millions more such marriages and they will prove sa factory or unhappy on grounds aside from the mixtu involved. The net conclusion on the whole matter mixed marriages is that people who contemplate ma mony will cross any boundary line of race, religion, economics, if there is enough attraction on either side warrant the crossing. Parents know this to be a fact be than most social pattern-makers.

Making Home Ties

The ties of family life are made or broken mostly the atmosphere in a home. The children of broken hor have no chance to make home ties that will stand strain of divorces, separations and all manner of estran ments. The nagging, jittery, critical atmosphere of ma homes makes family life a nightmare.

Parents are responsible for the making of lasting ho ties. The basis of a real and lasting home life is what have come to call love. This has to be defined in mo detail than it usually is before we can make it the ba of anything but family chaos. It has to be mixed w understanding, democracy, good will, and a good deal give and take all along the line.

Religion is some help in making family ties but it depends on what kind of religion you are dealing wi The home that is run on an evangelistic program of w ning converts to the faith of husband or wife is pretty sa There are instances aplenty to prove that when one ma ries to gain a convert to one's own faith there is a b result.

There is much to be said about the need for basic Chr tian principles in making home ties that will last a create a real family. The old fashioned principles of fai in God, reliability, good will and faithfulness are go homemaking materials in any land or at any time.

The family ties may even hold against some of the i roads of bad religious teaching. Naomi must have liv her Jewish faith pretty diligently in order to create a t between herself and Ruth which was stronger than t ties to the land of Moab and the religion of the Moabite The likelihood is that Naomi lived rather than discusse her religion.

Philosophy And The Battle Of Democracy

CHRISTIAN RICHARD

he cold war is strength accompanied by a creed.

merica has used her armed might to win the war, she is using her financial power for the economic social redemption of Europe. She might well in the have wasted life and substance unless she wins the d of the people that benefit from her generosity.

he people have suffered so grievously that it has left r minds in a vacuum with regard to higher values. n-Paul Sartre's *Existentialism* is a pathetic expression hat characteristic mental vacuum.

he Russians, however, have understood better than we e the brute necessity for those who suffer to believe in nething. They know the wretched believe easily and e literally the promises of communism, as a cat laps k.

he masses of mankind are now everywhere like soft y.

he millions of Russia, the Near East and China are ng shaped on Stalin's flying wheel to ends which they not know. But they are being shaped in the living d fighting form of a dynamic creed.

Watch the Potter thumbing his wet and malleable hun clay!

If the American people do not watch they too will be olded. The Potter is near at hand.

Who is the Potter?

He is a man with high institutional authority. His rerunners, his fifth-columnists are people who believe the infallibility of institutional authority.

Institutional authority is the wheel of the Potter hether he takes his authority in this world or in the her. Great is the power of institution. Once its authory is in full swing nothing can be done for human liberty nd dignity. Preachers, philosophers, educators fall in ne, prophets go to concentration camps. . . . The inividual is helpless. Shall the clay say to him that fashns it: What are you doing? No question asked. Blind bedience is the fate of men who were not human enough o look within for government and truth. They are punhed for having failed to see in a flash of common comrehensive insight, when the dictator was at the door, hat all power and all truth is from within outwards nd not the opposite.

WHEN MEN begin to look within, war will be dead, hatred and race discrimination will be dead, national boundaries will be dead, dogmas and all outward nfallibility will be dead. Man will possess something higher than all these — he will possess himself, and with himself the whole earth and the whole heaven! O what a miracle man can be to himself! The sublime is the human person, the universal man.

This is the momentous fact of history: Man must become human before he can even think of a free democratic government. For the first principle of democracy is the worth and dignity of man as a creature conscious of rights and duties. Without this consciousness man may be, in Dickens' words, "a being erect upon two legs, and bearing all outward semblance of a man." Humanity in man begins with a feeling of the common rights and duties that bind together the human race without any sectarian discrimination.

We must believe in the greatness that is in us.

That is the first article of the democratic creed. The democratic creed must be the salt of common life, — the collective life of the world.

A group of philosophers and two clergymen met in Paris last May for a discussion on the philosophic possibility of a democratic creed. This memorable meeting convened under the auspices of The French-American Committee on Normative Values, 65 Quai d'Orsay. The persons present were: Andre Lalande, former director of Philosophic Studies at the Sorbonne; Emile Brehier, professor at the Sorbonne; R. Le Senne, professor at the Sorbonne — all members of the institute; Dr. Etinne Souriau, professor at the Sorbonne; William Shimer, executive officer of the Franco-American University Exchange Commission (Fulbright Commission); T. Barton Akeley, delegate to the Quaker International Center in Paris; Clayton E. Williams, pastor of the American Church in Paris; Rabbi Jais of Paris, and the author.

AFTER SEVERAL hours of penetrating and colorful argumentation, they adopted by eight to one, the following question as indicating the permanent foundation of all fruitful discussion on the normative values that must lead to the formulation of our democratic faith:

"Do you believe that there exist, in the higher faculties of man, norms or patterns that are universally valid, necessary for the development of the human person, and such that one can draw from them the disapproval of certain actions as universally condemnable, and the approbation of certain other actions as universally recommendable?" In short, do you believe that the measure of all rights and duties is in man, not in outward authority?

Which means in less philosophic terms: Do you believe that the standard measure of all rights and duties is found in the higher faculties of man himself? This question presents the knot of a problem which dominates the whole history of the human mind. The norms of all values are in man (as the pattern of the tree is in the seed,) or they must be sought elsewhere, that is to say, in some outward authority.

In the first instance man can be said to be self-governing by definition of his very nature; in the second, self-government, therefore democracy, is inconceivable. Unquestioning, implicit obedience to external authority is the law of man in his private as well as his social life. God conferred divine authority on kings and priests.

This interpretation of human nature, which fitted the Dark Ages, is still prevalent among some religious and political groups. But the least that can be said is that it conflicts violently with democracy and everything it stands for. So, the core of the present world-shaking issue is a

psychological definition of human nature. We cannot agree on a democratic creed unless we agree on a democratic definition of human nature.

The position taken in the Paris meeting was that knowledge of rights and duties is innate in the soul of man everywhere. The minister added in substance that human conscience, — stimulated, educated, guided by the Spirit of Christ, is a unique heritage of the West, and that it is for the individual, the nation, the church and the world, the final arbiter of all rights and duties, — to which all agreed.

It is indeed a wonderful fact to reflect upon that every human creature is constituted by some inner moral standards or norms that make him like every other human person on earth.

This universal man in all of us is immeasurably easier to understand than the raw and rugged individualist. In fact, man is a social impossibility until he becomes conscious of the moral and spiritual authority within, until he discovers that inner shrine where his Creator has placed the ideal standard of all values.

This knowledge is innate in the soul of man everywhere.

The task of leadership and education is to call it out by means of a generalized effort in giving this subconscious knowledge universal utterance. The questionnaire or Socratic methol adopted by the French-American Committee on Normative Values, offers certain distinct advantages: 1) It permits to conduct the inquiry according to the principles of the experimental method of science, going from observation to hypothesis (the question), from hypothesis via experimentation to verification, and from verification to positive affirmation. What other way is there to verify a supposition based on observation than direct questioning? And is not signature the usual mode of commitment? 2) It shows, in sharp contrast, the difference between the *modus operandi* of democracy and that of dictatorship. The method of dictatorship is to impose upon society a ready-made creed. That of democracy is to call out, in a common effort, what is in man, and give it verbal currency by mutual agreement.

This is how man becomes the child of his own thinking and meditation. A self-made man, universally respected. It is a great deal better to be made in that way than to be pressed into a dogmatic mold or bureaucratically regimented.

This is the alternative open before us. It would have been unthinkable only ten years ago. Now we know we must close our mind on something. We know we must work out a common democratic creed or be carried way into the enormous wild sweep of a totalitarian creed. This is the test: Are we able to produce a common creed that will set our souls on fire in a great commanding passion?

The rest of the questionnaire runs:

2) Do you believe that: a) no one, except the children, the aged and the sick should live without doing some work useful to the life of the community, nor draw income without work, present or past? b) the combined effort of state and society should remove any actual impossibility of finding work?

3) Do you believe that, so far as the economic c ditions of a country make it at all possible, the income everyone must be, regardless of work or number of ho of employment, such that it secures besides the means solutely necessary to subsistance, a decent standard modern comfort?

4) Do you believe that the essential object of edu tion is the development of the human person, and t professional orientation and training should prepare ev man for the career for which he is fitted by natural abil and training?

5) Do you believe that thought leads to action a that it would be unfair on the part of an educator youth to take advantage of his influence to inculcate in students ideas that might engage them into enterpri contrary to liberty or the harmonious development of p sonality, or would disqualify them as citizens of a dem cratic country?

6) Do you believe that the dignity of the human p son requires political liberty, that is to say, a constitutio where: a) the individual is not considered exclusively n even mainly as an instrument or organ of society? b authorities of government, chosen by the people's repr sentatives, are removable at all time by the same repr sentatives elected by all the citizens, provided precautio ary measures be taken to make sure that the represent tives do not intervene directly in the exercise of powe c) the rights of minorities are respected? d) laws a the same for all; there are no occasional laws, no cour dealing with exceptions, or retroactive effects? e) t object and principle of each law is established by a vo of the people's representatives, but the actual formulatio of the law is entrusted to a highly qualified counsel o jurists, and the text written by them is afterwards ratifie or rejected by the representatives of the people, withou any changes of details in course of discussion? f) th judges are absolutely independent of government and p litical parties? g) the means of appeal are made a cessible to all citizens against possible abuse of govern mental or administrative power?

7) Do you admit in business: a) free competitio without any restriction other than those that are aime at making competition loyal; that is, repression of fraud swindling, misleading advertisement, etc? b) legisla tion protecting effectively those who find themselves i conditions of inferiority, not through mediocrity of ca pacities or character, but by lack of financial means, or b accidental circumstances?

8) Do you believe that social authorities should pro tect personal values of talent and character against clas or race prejudice?

9) Do you believe it is the duty of a free nation to in sure, as much as possible, mutual tolerance and respec in matters of private life, art, science, philosophy and re ligion?

10) Do you believe that religious inspiration (meaning an active power higher than the individual, that creates ideals and supports them) whether it be found by the medium of churches, church dogmas or otherwise, is a necessary element of democracy?

1) Do you believe that the fruits of all true religion everywhere essentially similar in spite of differences reed?

2) Do the following points express your ideal of su- or human nature:

he man who realizes this superiority of inner life is ays comprehensive and friendly to all who are receptive riendship;

ne enjoys inner peace and works to procure peace ong men;

he accomplishes his work conscientiously whatever his or function may be;

he never binds himself unconditionally to any party or anization apt to interfere with his liberty of thought freedom of action, according to his personal judgment;

he respects ideas and beliefs that he does not share, ugh he does not avoid contradicting them. But when does (as witness to the truth as he sees it) he never has ourse to such objectionable means as force, ruse, seduc- n, interest or suggestion;

he is conscious of an ultimate Reality with regard to origin and end of life, but he is also aware of the ecarious character of the superior values of life, which always threatened by antagonistic forces and verbal nfusion;

— he is active in spreading the sentiment of truth, justice, beauty, essential human equality, even at the cost of personal sacrifice of time and money, and his whole existence is radiating spiritual life.

13) Do you believe that a union of democracies is desirable: a) under present circumstances; 2) permanently, with the object of making democracy, as it would result from the realization of the individual and social ideal defined in this questionnaire, universal?

14) Do you believe that a union of democracies should, to have the necessary dynamism to face all oppositions, imply a common faith in the superior values of life such as they have been set forth here?

Editor's Note:

Because so much doubt and general mud-slinging has accompanied efforts to create an international fellowship of philosophers, we recognize in the work of Dr. Richard and the French-American Committee on Standards, a valiant attempt to redefine the basic nature of democracy as an alternative to both communism and fascism. We therefore urge our readers to discuss these questions with their friends and send their replies as soon a possible to:

Dr. Christian Richard, c-o Dr. M. Willard Lampe, McBride Hall, State University of Iowa, Iowa City, Iowa.

Washington Diary

SAMUEL W. IRWIN

Our good sesquicentennial seems to have gotten itself to a sort of slough of despond in both goal and method rough some lack of leadership. The D. C. Ministerial nion offered some excellent Christian counsel back in arch with its forum on "Our Christian Resources at the ile Post." The speaker of the hour, Dr. Harold A. osley, emphasized the need of self-evaluation and so- iety in a time of tumult and shouting. He traced first hat looked desperately like the obituary of modern civili- ation. He declared, "Our imperialism, like others, ra- onalizes well and always carries a little religion along on e side. . . . We can negotiate with plans, pledge each ther's courage with weapons and the like, but unless the oral law has been altered, pay day is ahead. Just now Rus- a is the total of villainy in the plot, but the veto was ours o and immoral from the beginning. . . . Our way will ill our witness. . . . Democracy fought for something etter than this we have." The speaker's urge was to a igher loyalty.

We have had a few songs on a cold day in the plaza and number of speeches in a Salute to Freedom, a concert or wo by the Water-gate, but no word yet about the sturdy ilgrims, the Protestant faith of the founders, the Bill of Rights and the aim of human equities, and so the sesqui- entennial languishes. We seem to have forgotten the ioneering of Lewis and Clark and the thrill of Jeffer- son's treaty with Napoleon to exchange some money for ome land and keep within his powers.

In The Church Field

It was the 110th anniversary of Eldbrooke Methodist Church, where the Rev. Franklin Paul Harris now is the pastor, As I entered the church the Agnes Harris Memorial Carillon was sounding out: "There let the way appear, Steps up to heaven; All that thou sendest me, in mercy given . . . ." These were the new chimes in memory of the pastor's wife. The anniversary preacher was Dr. Fred G. Holloway, President of Drew University; his theme, "How far away is God?" His answer ran, "as far away only as nature in some luminous sunset, — as near as an act of justice, — as far away as some act of evil where God stands judge, — as near as a crisis, as near as the Cross and worship and the hour of prayer." Eldbrooke membership numbers 1115.

Brightwood Park Methodist is laying plans for its new sanctuary. On a recent Sunday it fell to the writer of this record to take over the morning service at Brightwood. The Rev. Thomas B. Ehlers, the pastor, was, over the Memorial Day week-end, holding a three day retreat at the Camp Ground of Prince William National Forest Park, Va., where more than 100 of his church were gathered. The guest leader of the camp ground group was the highly skilled Methodist official, the Rev. Dr. G. Ernest Thomas. Morning preaching, vesper fireside assembly, and special visitation instruction constituted the unique program of the retreat.

The Irish Methodist, Dr. Charles W. Ranson, general secretary of the International Missionary Council of New York, recently addressed the ministers of the Capitol. He

(Continued on Page 14)

UNION THEOLOGICAL SEMINARY
New York

Books Reviewed

"Ambassador In Chains"

By Hampton Adams. The Bethany Press, St. Louis, Mo. Price, $2.00.

Perhaps someday preachers will come to the point of asking themselves before they write: Is this book necessary? Can I afford to take time from my parish and pulpit to write? Honest answer to these questions should reduce the number of books published by at least half.

The Rev. Hampton Adams is the pastor of the great Union Avenue Christian Church in St. Louis, Missouri. He is a member of the executive committee of the Federal Council of Churches. He is the president of the International Convention of the Disciples of Christ. He is a good minister of Jesus Christ, and well-beloved by his congregation.

This little collection of 19 sermons is intended to present a cross-section of Hampton Adams' preaching in a large metropolitan church. It is a cross-section, a variety, and not as the title might suggest a study of St. Paul. The purpose and value of such a collection is difficult to determine, but perhaps they are found in the encouragement they will provide other working parsons who also preach Biblical, Christocentric, unliterary, homespun, and plain sermons. Nevertheless, amid all the simplicity which makes for dreadfully pedestrian reading there is accuracy of judgment, wisdom of spiritual insight, and evidence of fundamental scholarship. The themes show an awareness of life's real problems and Christianity's practicality in confronting them. Obviously a man of great ability and devotion stands behind these sermons, but this just is not his best medium of expression. The book will serve as a nice memento for those who have felt the Spirit, and have seen flesh and blood clothe the "dry bones." — *Reviewed by J. F. Olson.*

"Reason, Religion And Race"

By Robert B. Eleazer. Abingdon-Cokesbury Press, Nashville, Tenn.

This little paper-bound study book is a worthy exposition of the third person of Markham's "New Trinity" —Bread, Beauty, and Brotherhood. The study surveys the whole range of inter-racial and inter-cultural relationships bringing to bear upon the areas of conflict both sociological fact and religious insight.

In the second chapter Eleazer swiftly clarifies the common factors in racial antagonism. He cites seven false assumptions or fallacies. (1) The assumption that "my kind" is the "normal" kind. (2) That my kind is superior to others. (3) Assumption of the right to dominate assumed inferiors. (4) Assumption of the right to exploit assumed inferiors. (5) Economic competition, and in particular group competition, as the results of mutually exclusive interests. (6) Fear of the unknown and unfamiliar as a natural human characteristic. (7) The lumping fallacy, or the habit of generalizing about an entire group.

The problems inherent in the relationship of the white Christian with the Jew, the Oriental, the American Indian, the Mexican, and the Negro each receive a chapter's attention. History and current statistics clarify the issues, and four chapters are devoted to the Negro "problem."

Population trends show the Negro population ratio declining in the southern states; their health grossly under-provided for; their housing for the most part sub-standard; their recreation facilities extremely limited in proportion to those for whites; their economic problem aggravated by discrimination and widespread tenancy; their public school expenditures radically out of proportion with those for whites; and the ballot still very restricted. However, great progress has been made in the prevention of lynchings, the appointment of Negro police officers, calling them to jury service, and in the elimination of "race riots." Intermarriage is plainly a demagogic war-cry. Segregation presents the most severe problem both in practice and theory. So long as it exists there is almost inevitably injustice, and so long as it remains a theory to be supported the basic concept of brotherhood is denied. The last chapter is entitled "Where do we go from here?" Read it. It is the vital part of the study.

If knowledge were virtue as Socrates suggested, this book would cure our fratricidal wickedness. However, other motivations than reason and knowledge are necessary. These are perhaps the major contribution of religion. Too much piety with too little intellect can be as dangerous as too much intellect and no motivating piety. Eleazer has made a substantial contribution to Methodism, and this reader hopes that it will extend to a wider sphere, but it is for the most part in the area of the intellect. It is fresh, moderate, and constructive — the work of a grand *Southern* leader! Yankees take note. — *Reviewed by J. F. Olson.*

"Talks To Youth"

Edited by Gordon C. Speer. Abingdon-Cokesbury Press, Nashville. Price, $1.50.

Have you ever been stuck for something to say to a group of young people? Have you ever wondered whether or not you have been "broadcasting on their frequency?" Have you ever wondered how the men who are so often speakers at high school baccalaureate or commencement do it? Here is the answer in 18 examples. With unusual candor the fly leaf of the dust jacket says, "Flexible, offering a variety of appealing approaches, these addresses may be adapted to different occasions or diffe lengths of time." There is an invitatio oratorical larceny!

Among the contributors are Father Fl gan of Boy's Town; Preston Bradley of People's Church, Chicago; Roger Haze of Andover-Newton; G. Ray Jordon of ory University; Daniel A. Poling, Ralph Sockman, Paul Scherer, Joseph Fort New Edgar DeWitt Jones, and Albert W. Palr

Perhaps the most valuable contributio made by Robert S. Linton, registrar at Mi gan State and a member of the Vocati Guidance Committee of Michigan. He written factually and yet appealingly on " cational Opportunities for Youth." R Emanuel Gamoran, educational director the Jewish Commission on Education, C cinnati, has contributed an excellent st ment on the meaning of democracy wh ought to have a wider hearing than c young people.

This is a valuable little book for th dealing with youth, but it is this review hope that it may provide inspiration a counsel toward a new creation, not a sub tute. — *Reviewed by J. F. Olson.*

"The Christian Perspective"

By Edward Thomas Ramsdell. Abingd Cokesbury Press, N.Y. Price, $2.50.

In both the world of politics and the wo of theology one of the important proble of our day is that of securing effective co munication between opposing systems.

When a person with whom I do not ag starts from a different point of view, u different methods and arrives at a differe conclusion which he passionately defends necessary to the saving of the world, I m find communication difficult. If I try talk with a man who disagrees with me co cerning political economy I am likely find all that I have to say labeled as "fasci or "pink" and discarded in advance. The after the conversation is in danger of l coming little more than a series of mor logues, with each of us enjoying his ov speeches but neither of us listening very ca fully to the other.

In theology, too, I may find that I a labeled as "liberal" or "neo-orthodox" a thereafter listened to only by men of t same persuasion.

In such situations it is useful to have sor men around who appreciate so deeply sor elements in both opposing views that th are difficult to classify and hence may g themselves heard in both camps.

Such a useful mediating position is tak by Edward Thomas Ramsdell in his thoug ful new book, "The Christian Perspective The author, professor of systematic theolo in the Vanderbilt University School of R ligion, earned his Ph.D. degree at Bost University under the guidance of Albert Knudson. Since then he has been deep

pressed by the writings of Soren Kierkegaard and Emil Brunner. He is endeavoring to achieve a synthesis of the values which have attracted him in personalism and the modified Kierkegaardian thought of these men as Brunner.

The main gist of the argument is that, the personalists have insisted, to the Christian the Christian view of God and the world should seem the most reasonable of views and it is proper to set it forth as such. But on the other hand, the dialectical theologians are right in maintaining that men of other views the Christian's arguments are bound to be unconvincing and the crucial issues which divide the various philosophies of life are thus seen to be beyond the hope of settlement by appeal to reason. The philosophical stand a man takes will depend upon his sense of what is most significant. It is in different perspectives of significance that one finds the decisive issues which divide atheistic naturalists from Christian believers and there is no use arguing about these perspectives. Each of several contrary systems looks reasonable and adequate to those who hold it and does, in fact, achieve a coherent account of all the data from a particular point of view.

This teaching comes dangerously near to the popular notion that the answer to the major questions of life "all depends on your point of view," even though he does not accept the popular conclusion that there is therefore no reason to devote further thought or discussion to the matter.

On the other hand, he maintains that the Christian view actually achieves a coherent account of all the data at a level of deeper significance than is attained by any of its rivals. In such passages the author seems to be clearly reaffirming the personalist's faith in the superior coherence, hence superior claim on reason, of Christian theism. The contradiction of these two views is not resolved in this book.

Much of the volume is devoted to the study of Christian doctrines concerning such problems as revelation, the person of Christ, man and his sin and the meaning of the Cross. There is much rational, critical study of these problems, although at times the author seems to lean more heavily on "the Christian perspective" than on the critical weighing of evidence to decide difficult issues.

Dr. Ramsdell writes with scholarly care and thoroughness. He shows also a devout spirit and an earnest determination to go beyond all superficial ideas to the most adequate solutions obtainable. In this he shows in his own quest an admirable combination of reason and faith. It is to be hoped that some Christians who have lost all faith in reason as guide in matters of faith and whose minds are closed to the more unequivocal philosophical theologians, will follow him into the path toward a more reasonable faith. The liberals, too, can profit much from his sympathetic interpretations of other views, from his own original thought and from his earnest, devout spirit. — *Reviewed by L. Harold DeWolf.*

"The Problem Of Jesus"

By George Dana Boardman. The Judson Press.

Born in Burma in 1828, sent alone to America at age six, educated at Brown a century ago, pastor of great Baptist churches in Rochester and Philadelphia, author, leader of his denomination, trustee of the University of Pennsylvania, member of the American Philosophical Association, Dr. Boardman is a man of the nineteenth century who ought to be better known today.

Provision was made in his will for the publication of this little volume, dear to his heart, and since 1891 when it was first issued it has gone through eight editions. The problem is simply: How do you account for Jesus of Nazareth? He is the most remarkable phenomenon in human history. Dr. Boardman was fond of apposition and used it unsparingly. On pages 12 and 13 he continues their use 41 times in order. He notes the pre-eminence of Jesus' influence, and convinces the reader with an overwhelming categorization of names which runs for 20 pages.

A second question is raised at the end of the essay — what will you do with Jesus? The final answer of the booklet is obvious from the outset. It is to exclaim with Thomas, "My Lord and my God!"

This is the kind of thing the nineteenth century over-did, but which our twentieth century has so under-done that many young people today are totally unaware of the overwhelming influence of Jesus upon our culture. Secularism does not deny Him, it ignores Him. — *Reviewed by J. F. Olson.*

"The Son Of God Among The Sons Of Men"

By Everett F. Harrison. W. A. Wilde Co., Boston. Price, $2.50.

This volume contains 17 chapters, each one of which deals with Jesus and a character found in the Fourth Gospel. The preface leads the reader into the work with no illusions about what he will find. In it Dr. Ockenga writes: "No undue profundity or ponderous weight hinders understanding," and "No question or shadow hangs over Johannine authorship nor the authority of the book as part of Scripture." Suspicions aroused are confirmed a few sentences further on when he writes: "True Biblical theology can only be written by one who accepts the Bible as the Divinely-inspired Revelation of God, as does Dr. Harrison." Dr. Harrison is the professor of New Testament at Fuller Theological Seminary in Pasadena. The first sentence of the preface ought to have been the epitaph over this volume: "Fresh treatment of John's Gospel will be welcomed by Bible students, teachers, and preachers."

The primary difficulty with this book is that the author has his conclusions before his investigation, and what is set forth is a kind of rhapsodic and highly imaginative expansion of Jesus' relationship with the various personalities of the Fourth Gospel. Each chapter contains many paragraphs of homily and concludes with a hortatory application to the reader. It is really not a study of John's Gospel at all.

The style is plodding. For example, "With the meaning of Jesus still vague to her apprehension, but at least perceiving the practical advantage of having a constant supply of water at hand, the woman gave expression then to her desire for such water." (82)

Some ideas are a bit difficult to accept as valid. Here is one: "There is a spiritual law that every time the Gospel is heard and rejected, it becomes harder to accept." (73) If this is a law our methods of evangelism are working backwards, and preaching is not so much an opportunity as a danger. How many souls have lost salvation by hearing the Gospel from some unappealing preacher? Is the clergy the stumbling-block? Here is another: Harrison places Jesus on the side of the Jews in the Samaritan-Jewish controversy, not because he was one himself and had imbibed their prejudices, but because "salvation is of the Jews." Evidently Jesus' behaviour was limited by the conception of truth best wrought out by the sixteenth century Biblical theologians. This Dr. Harrison covers with the remark: "Jesus, for all his breadth, had a keen historic sense." Here is one more: The absence of the kiss of betrayal from the Fourth Gospel account is explained by saying, "The beloved apostle who had drunk more deeply at this well of the Saviour's love than any other could not bring himself to write of that which brought deep hurt to his soul." (189) This is "fresh treatment," but more imagination than scholarship.

In the last chapter Harrison argues for the historicity of the events recorded in the Fourth Gospel by citing its canonicity. This is to beg the question. The evidence from Papias cited by Eusebius is ignored as the author concludes that the "beloved disciple" is John Zebedee, author of the Fourth Gospel and the Revelation.

With such books as this the movement generally called "Fundamentalism" gives the appearance of being academically respectable, at least to those who are not. There is a sense in which men like Dr. Harrison can be called scholars — he knows the Greek language and the content of the Bible. But the serious issue of scholarship hinges upon one's humble pursuit of truth in contra-distinction to the declaration of a supposed revelation. Can one who already has the Truth be a scholar? If man knoweth, what doth he yet seek for? — *Reviewed by J. F. Olson.*

The Homemaker's Corner

Mrs. Harry A. Burnham

Summer Short Cuts

Paper napkins and plates are wonderful labor-savers for hot summer days. One mother says that for some time she refused to use these helps, feeling that they had what she called, "Paper-napkin and paper-plate influence on the children's table manners." She finally decided that, if the non-washable helps were used with a deft explanation that it was just for summer, in order to save spending hot hours in the kitchen, the effect on the children's manners, not to mention dispositions, was much better than much complaining about dish-washing.

We were discussing this in a group of homemakers one day. In a few days I received the following suggestions from one of the mothers, saying, "You may like to pass this along in the Corner." It is worth passing along:

Versatile Paper Napkins

When using paper napkins at breakfast, in order to save laundry bills, it is a good idea to make them do double duty by using them for the sketchy dusting which has to be done every morning. They are useful for wiping the edges of book shelves or the tops of books. Mantles, chair seats and rungs need but a brisk rub with a napkin, then the duster may be tossed into the waste basket or fireplace, knowing that it has paid its way.

When having bacon for breakfast it will crisp nicely on a folded paper napkin, and then the same napkin may be used a little later in the morning for greasing a cake tin or pudding dish.

When giving house plants their weekly plunge into water two folded paper napkins held lightly over the soil in the pots will eliminate any loss of the soil, or any danger of dirt getting into the bowl. It is a good idea to have the soil slightly moist so that there is no dry dust. If there are plants that are too large to plunge easily into water they may be given their daily bath by the use of dampened paper napkins; they are soft and make nice sponges.

One woman whose summer home is not equipped with electricity says that paper napkins are the best things she has found for polishing lamp chimneys; they leave no lint. They are just as good for a rub over window glass.

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54 Missionaries In Korea

Cabled advices to the Board of Missions and Church Extension of The Methodist Church from the Rev. Charles A. Sauer, missionary in Seoul, Korea, state that seven of the board's missionaries are "presumed to be" behind the lines now held by the Northern Korean forces attacking Southern Korea. They are the Rev. Dr. A. Kristian Jensen, of Denmark and of New Cumberland, Pa., who went to Songdo (now known as Kaesung) on the Saturday before the attack; the Rev. and Mrs. Lawrence Zellers of Weatherford, Texas, whose station is in Songdo; Ernest Kisch, M.D., recently arrived in Korea and stationed in Songdo; Miss Helen Rosser, R.N., of Knoxville, Tenn.; Miss Bertha A. Smith of Marshall, Mo.; and Miss Nell Dyer, of Conway, Ark. The last three are all stationed in Songdo, which has been a missionary station of The Methodist Church since 1897.

According to Dr. Thoburn T. Brumbaugh, associate secretary of the Board of Missions and its administrator for work in Korea, some half dozen other missionaries attached to institutions in Songdo were in Seoul at the time of the attack and escaped the advancing northern forces. They were attending the wedding of two young missionaries — the Rev. Lyman P. Taylor, of Volant, Pa., and Miss Marian E. Bundy, of Troy, N.Y.

The board's Division of Foreign Missions has 28 men and wives as missionaries in Southern Korea, and the Woman's Division of Christian Service has 26. Mr. Sauer cabled that the women and children of missionary families in the Seoul area have gone to the port city of Chemulpo (Inchon) awaiting possible evacuation, and that the men may follow.

Mid-Century White House Conference

To begin preparing for the Mid-Century White House Conference on children and youth, a special committee representing the 58 child welfare agencies of the Board of Hospitals and Homes of The Methodist Church met in the general board offices in Chicago recently.

For the first time at such a conference th general board is to be represented as a na tional organization. Called by the President of the United States for Dec. 3rd to 1 this is the fourth White House confere on children and youth to be held since beginning of the century. Dr. Karl P. M ter, executive secretary of the Board of H pitals and Homes, has been invited to s on the advisory council on participation national organizations.

Dr. Meister and members of the spe committee outlined their first major ob tives as follows:

1. To publicize the Mid-Century W House Conference so that administrators all Methodist children's agencies, as well all Methodists, realize its significance.

2. To urge the superintendent of e agency to evaluate his total program, ass bling the services being performed and covering gaps in the set-up.

Washington Diary

(Continued from Page 11)

has just returned from an extensive t through Pakistan and Indonesia, the Phi pines and Korea, Japan and Thailand. Ranson with Dr. Visser 't Hooft, attend the Missionary Councils of Eastern Asia. Ranson declared "We saw the miracle of Universal Church. The church survives a grows in the turbulent East. In the uplan of Sumatra the church, cut off altogether 1940, is now 600,000 strong among a peo who 80 years ago were cannibal."

A Sound of a Moving

The Supreme Court of the United Sta of America, at its last session, delivered t remarkable 9 to 0 rulings and one 8 to In all three, white supremacy went down the count. It aroused excitable Govern Herman Talmadge to cry out "As long I am governor, Negroes will not be admitt to white schools." But Herman, already s ing ghosts, was reading the writing on t wall, that Texas University wasn't talki that way about graduate Negro students, n was Oklahoma, and railroad dining c weren't going to violate the Interstate Co merce regulations any more by shuffling Negro behind a screen or keeping him o when there were comfortable seats.

A Real Sleuth Roundup

The dangerous ones anyhow are bei caught. The sleuth roundup here and y has taken in Fuchs, Gold, Slack, Greengla and that ilk; harmless looking things, b virulent as the cobra (and no one of the can be remotely connected with the Sta Department. All operated under the mi tary and had slipped through its screen.)

The Senator McCarthy witch-bubble in h little villainous caldron has about simmer out. All he lacked were a few accompanyin facts. Without a Geiger counter for di loyalty — a sort of radium hen, McCarth never raised a cluck. Along this line, was reported from a Sioux City hospita that a tiny vial of radium had disappeare probably stolen by a disloyal employee. Th

m hen (that lights up when in the borhood of any radio-active matter and s loudly at the spot marked X) — this m finder was conducted through the into store rooms, down the back way e garbage cans and out to the city dump. e some foraging hogs were on the spot. near one of them the light snapped on he hen clucked alarmingly. They found ttle vial unbroken in the stomach of the specting pig. Scientific investigation does Mr. McCarthy had poor counsellors, poor nique and poor equipment. He ran with ineffective detector interference that he r came in sight of his cherished dump.

wn Meeting Broadcast

ASHVILLE, Tenn. — Town Meeting of Air will be presented from Nashville on pening night of the Institute of Higher cation, Tuesday, July 25th, 7:00-7:30 , through the American Broadcasting npany. The broadcast is sponsored by University Center of Nashville — Scar- College, Vanderbilt University and Geo. ody College for Teachers. The subject be discussed, "Is Freedom of Speech eatened in America?"

he Institute is sponsored by Scarritt Col- , the Educational Commission of the thern Baptist Convention and the Divi of Educational Institutions of the Meth- t Board of Education. Sessions will be l on the Scarritt campus in Nashville, 25th to 27th. Lecture and workshop ods will provide opportunity for inten- study for the college administrator.

mmunists Are Not Liberals

iott Carlton

bor Reports" Columnist

ou read it phrased in many ways nowa- s. "He got into trouble because he is a le too liberal."

Sometimes, of course, that is literally true. me people would consider advocating bet- treatment for mothers-in-law a little too eral. Others will call you a liberal if you m to indicate that an eight hour work y is long enough.

But usually, unfortunately, when a person termed "a little too liberal," he is being led, in a polite way, a Communist. And t is altogether wrong.

A Communist is *not* a liberal. He is any- ing but a liberal. You don't have to take y word on this. Just turn to Webster, the y who wrote the dictionary. He'll stress at a political liberal is a fellow who is not und by authority in political philosophy. oreover, he says that a liberal is a person ho arrives at an opinion independently.

Does a Communist arrive at an opinion dependently? We all know that a Com- unist must follow a party line. Are Com unists not bound by authority in political ilosophy? To ask that question is to an swer it, for the masters in the Kremlin are truly their masters.

Now, then, let's get it clear. A liberal is a liberal because he believes in the democratic processes. He does not live a life based on orders gotten from a political boss.

In other words, to call a Communist a liberal is to flatter the Communists and to act in a prejudiced way in regard to liberalism.

And that prejudice is like all other prejudices. We know that prejudice, whether it be manifested through the Taft-Hartley Act, or by racial or religious prejudice, is harmful to our way of life.

We know that. The labor movement has demonstrated its awareness of the principle of brotherhood by being in the forefront in the campaigns against Taft-Hartleyism and racial and religious intolerance.

Yes, we know that. Now let's make it clear that we know the difference between Communism and liberalism. Let's not let the Communist call himself a liberal — and let's not allow the Dixiecrats and their henchmen to tar a liberal with the Communist label.

Enrollment Of 34,202

The largest enrollment figure ever tabulated at Boston University shows that 34,202 students registered at the 111-year old institution during the 1949-50 academic year which closed on June 30th.

This year's figure represents an increase of 2,564 students over the 1948-49 enrollment totals, with the biggest increase taking place at the university's school of education. This largest academic division within the family of 15 schools and colleges lists 3,766 regular students this year, as compared to 3,226 last year. In January, 1950, with 30,319 on its enrollment roster, Boston University stood ninth in the nation in a report on first semester student population, as compiled by Dr. Raymond Walters, president of the University of Cincinnati.

Of the 34,202 at Boston University, approximately 59 per cent, or 20,367, are men, and 41 per cent, or 13,835, are women. The veterans, both men and women, numbering 13,643, make up about 41 per cent of the enrollment, with 871 women and 12,772 men.

The various divisions of the university report the following enrollments: college of liberal arts, 2022; college of business administration (day), 2104; college of practical arts and letters (day), 642; college of music, 646; college of physical education for women, Sargent, 539; General College, 1564; school of theology, 267; school of law (day), 992; school of medicine, 259; school of education, 3766; school of social work, 312; school of nursing, 867; school of public relations, 1031; graduate school, 1075; college and extension, 1645; evening college of commerce, 4511; college of business administration (graduate division), 204; college of practical arts and letters (evening), 541, and school of law (evening), 82. The extension enrollment was 3443 and summer enrollment for 1949 was 7690.

Congregationalists Move

CLEVELAND, Ohio (RNS) — Delegates to the General Council of the Congregational Christian Churches, in session here, agreed to the formation of a committee to make an official interpretation of their denomination's "principles and polity."

The move was viewed as an effort to end the split in the denomination over the plan to unite with the Evangelical and Reformed Church.

Decision to form the committee followed a plea by Dr. L. Wendell Fifield, minister of Plymouth Church of the Pilgrims, Brooklyn, N.Y., and a leader in the attempt to reconcile the differences of the two sharply-opposing factions.

The resolution introduced by Dr. Fifield called upon the executive committee to appoint a special committee "representing all points of view to make a careful study of the principles and polity of Congregationalism."

After the General Council had approved the formation of the committee it elected Dr. Fifield as the committee's chairman.

Considered an historic approach to the ecumenical movement, the resolution said the study would have particular reference to the "spiritual and legal methods for the participation of the free autonomous fellowships in the ecumenical movement."

In this connection, Dr. Fifield explained that the committee would study the whole question of the relationship between the free autonomous Congregational churches and the overall present movement toward unity among Protestant churches.

Vote Down Appeal To Outlaw H-Bomb

REDLANDS, Calif. (RNS) — An appeal calling for outlawing the H-bomb was rejected 254 to 157 by the Southern California-Arizona Methodist Conference, which met here.

The action came when the delegates tabled an amendment to the report of the conference's peace committee. The amendment "condemned as uncivilized the use of the H-bomb in any form whatever as a war or so-called peace measure."

The Rev. Bob Shuler of Los Angeles, called the amendment "a slap in the face against our government." The Rev. Hilton Sanders of El Centro, Calif., declared that "we are standing in judgment on something on which we are grossly ignorant."

WHEN VISITING NIAGARA FALLS PLAN TO WORSHIP IN ST. PAUL'S

JOHN ABBOTT REDMOND, MINISTER

Dear Hearts And Gentle People

Rosetta M. Spencer

Mrs. Jose

Up the road half-way to the schoolhouse lived Mrs. Jose, a sweet-faced and sweet-tempered little lady who was my first Sunday school teacher. As long as she lived, she loved and took charge of the "infant class."

On my way home I often stopped to talk with her, sometimes about her only child who had died long ago and sometimes about being good, for something about her made children confidential. There were usually other girls with me. It was rather exciting to confess our shortcomings and to ask her advice.

I can't recall many of the sins I confessed to Mrs. Jose. But this one I do remember. I had chased one of my schoolmates from her own grandfather's property where we had been skating on a little pond made by a freeze-over after the January thaw. I had insulted her all the way by calling her "Little George Washington" because she declared that she hadn't told the lie I accused her of telling.

When Mrs. Jose was sure that I was properly repentent, after she had convinced me of the error of my ways she advised me to apologize. She sat down at her melodeon and we sang "Dare to be a Daniel" and "Hold the Fort." Next day I apologized and felt better when Annie said she didn't care, it was nothing, I could forget it.

Later Mrs. Jose was a champion of my Sunday school class when after we had raised money to buy a set of Oliver Optic adventures for the library, the library committee of one banned them in favor of Elsie Dinsmore. Of course we were downright mad and promptly left Sunday school for a while. Our parents did not insist upon our attendance. Mine presented me with the Oliver Optics which I loaned to the other girls. The committee of one left town and our class returned to the fold.

Johann Sebastian Bach

(Continued from Page 3)

lie in his works. Superior to all other moderns in workmanship he still remains one of the supreme masters of expression."

One of the best summaries of the spirit which promoted his genius and of the center of his musical thought from which radiated his influence and his master works may be found in the following passage quoted from "Church Music in History and Practice" by Winfred Douglas: "He was educated in strict Lutheran orthodoxy; and as a musician, sided with the greater stress on art characteristic of that school. But the depth of his emotional religious experience, the personal devotion to Jesus throughout his entire life, reveal themselves not only in his letters; they shine through the vast mass of that music most characteristic of the man, his treatment of the German Hymn. From boyhood to his very death bed the hymns formed the center of his art. His hundreds of masterly harmonizations for church use; his more extended treatment in the Passion oratorios, cantatas and motets; his composition of original hymn tunes; and greatest of all, the vast treasure of organ music drawn directly from a devotional interpretation of the words of hymns in the Choral Preludes; these make the greatest of all contributions to the praise of God through the hymn. Their constantly growing use yearly augments the great multitude who gave Bach the thanks we render only to the great souls to whom it is given to reconcile men with life and bring them peace."

The Brethren

Resolutions pledging the Church of the Brethren to the equal treatment of all races and to a continuation of overseas relief activities were among the most important actions taken by delegates to the 164th Annual Conference of the church, in a six-day session just concluded at Grand Rapids, Mich.

The conference closed with the lifting of a $100,000 offering and the adoption of a million-dollar annual budget for the denomination's national and international program of missions, social service, and Christian education.

Delegates also voted to affiliate with the new National Council of Churches of Christ in the United States of America when i constituted in November.

Choice of moderator for the 1951 con ence was Dr. Desmond W. Bittinger, pr dent-elect of McPherson College, McPl son, Kansas, and editor for the past six ye of *The Gospel Messenger,* the church's nominational weekly.

Conference attendance reached 5,000, w voting privileges available to 836 official d gates, representing local congregations church districts.

The statement on the church's posit on race problems called for removal of racial barriers to church membership, f inter-racial fellowship in pews and at me more home mission work to people of ot races, and co-operation with other bod religious and secular, to combat race pr dice.

In the field of Christian service, the c ference called upon its members and the U government to share food surpluses w those in dire need throughout the world. was also voted to redouble the efforts of Church of the Brethren to provide hor for displaced persons, and to continue s port of such relief movements as the Hei project, through which 5800 heifers and 5 goats have already been sent to worthy fa ilies and institutions in approximately countries.

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Unseat Biased Solons

Boston — A concerted drive to uns members of Congress who fail to supp civil rights legislation was urged today NAACP Executive Secretary Walter Wh speaking here at the closing session of 41st annual convention of the National sociation for the Advancement of Colo People.

In making his plea for a non-partisan ca paign against delinquent and hostile senat and representatives, Mr. White announced decision of the NAACP board of directors call a conference of liberal organizations plan united action against those politicia in Congress who sold us out on civil right

The NAACP official served notice "t no political party will be permitted either participate in or to influence the decisio or actions of this conference. We shall m on a completely non-partisan basis as Am ican citizens and voters who are bitter the sellout and who are determined to press our disapproval, irrespective of politic affiliation, of those who failed to keep th party pledge to support civil rights."

It is your responsibility, Mr. White to the delegates, "to go back home wherev you live and step up registration and votin Today the Negro vote is respected and fear because of its political independence. B it is not feared enough. . . . It is not y respected enough to stiffen the backbones Republican and Democratic Senate lead

ently to overcome the opposition of crats."

hile denouncing the failure of both po- parties to fulfill their campaign ges, Mr. White added: "We are not yet al enough to say, 'a plague on both your es.' But we do say that both major ts must be held responsible" for the g records of its members.

viewing the achievements of the asso- on since the last convention, Mr. White ed the work of Thurgood Marshall, ACP special counsel, and his staff in win the Sweatt and McLaurin cases and mended the leadership which Roy Wil , NAACP administrator, gave to the Na- l Emergency Civil Rights Mobilization, largest and most effective demonstration ehalf of civil rights."

m the international front, the NAACP utive said, "American prestige sinks low- nd lower because of the fulminations of Talmadges and the Rankins." The col- ll peoples of the world are increasingly ntful of racial discrimination imposed by te Americans.

enouncing attempts of Communists and er political groups to "infiltrate and dom- ce branches of the NAACP," Mr. White lared "we must be utterly ruthless in rout any and all attempts by any political, eco- mic or other selfish group to take over our ACP."

ritish Pulpits

Two American Methodist clergymen bound sentimental ties to the Eastern Avenue ethodist Church in Ilford, Essex, England, ill occupy its pulpit on July 23rd and 30th. The educational unit of the church was cted as a tribute to an American Meth ist Sunday school teacher, the late Myra I. omas, who had greatly influenced Sir dney Walter Robinson, noted builder and ember of Parliament, who gave the build- g. While Sir Sydney was in Evanston, Ill., a young man he attended Hemenway ethodist Church, where Mrs. Thomas was s teacher.

Last summer a memorial window depict- g the Good Samaritan, also the gift of Sir ydney, was dedicated in the Ilford Church n memory of Mrs. Thomas. Three of her ildren participated in the ceremony — Dr. mes A. Thomas, Coldwater, Mich., physi- ian; Miss Dorothy Thomas, cashier in the Methodist World Service office in Chicago; nd Miss Katharine Thomas, teacher in Oak Park (Ill.) schools.

This year two preachers closely related to he Thomas family will speak in the Ilford Church. President Horace G. Smith of Gar rett Biblical Institute, Evanston, who was Mrs. Thomas' pastor at Hemenway Church or several years, will preach in the Ilford pulpit July 30th. Another window given by Sir Sydney honors the memory of the late Rev. William H. Holmes, one of Dr. Smith's predecessors who served the Hemenway Church when the English youth attended it.

Occupying the Ilford pulpit on July 23rd will be the Rev. Russell R. King of Traverse City Mich., superintendent of the Grand Traverse District of The Methodist Church, a close friend and former pastor of Dr. James A. Thomas. Dr. Thomas will be attending a medical convention in London and will be present at both services in the Ilford Church.

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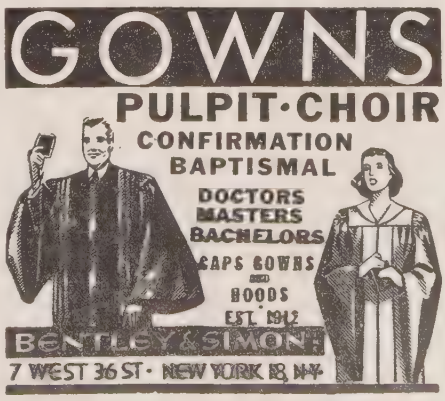
Honored By Ohio Wesleyan

DELAWARE, Ohio — The Rev. Harry Hughes Wagner, 87 Maplewood Terrace, Springfield, Mass., pastor of Trinity Methodist Church, was granted the honorary doctor of divinity degree June 12th at the 106th commencement exercises of Ohio Wesleyan University.

The degree was conferred by Dr. Arthur S. Flemming, president of the university. The Hon. Arthur T. Vanderbilt, chief justice of the Supreme Court of New Jersey, delivered the commencement address before 438 graduates. Bishop Titus Lowe, executive director of the Methodist Committee for Overseas Relief, preached the baccalaureate sermon on June 11th. He celebrated the 50th anniversary of his graduation from the university.

The Rev. Dr. Wagner, whose father is a minister, holds the S.T.B. degree from Boston University, 1928, and the D.D. degree from American International College, 1942. He earned the B.A. at Ohio Wesleyan in 1925.



A Little Girl Lives

An editorial reprinted from the "Memphis Commercial Appeal."

A seven-year-old Negro girl, Bennie Lee Bradley, of Sledge, Miss., was severely burned the other day when her clothing caught fire as she open a stove door. Sixty per cent of her body was affected.

At a Memphis hospital, calls went out for donors of skin. Grafting was the only way to save her life.

Bennie Lee's life was saved by the four anonymous white persons who volunteered. Each contributed a patch of skin two and a half inches wide by eight to 10 inches long. More volunteers appeared, and a second operation was scheduled.

The fact that Bennie Lee Bradley's skin was dark made no difference. A human life was at stake, and humanitarianism prompted the response. Such happenings, reported time and again, ought to help disprove the misapprehensions and utterly false representations by individuals and groups who seek to traffic in perverted viewpoints of racial relationships.

Bennie Lee didn't have to wait until donors of her own race appeared. She will live, because help in time of need is ever forthcoming from folks with conscience and compassion. The special significance of the story is that it illustrates no new or unusual attitude. All that is new is the nature of the emergency.

PERSONS

There were 500 attendents at the family Sunday service at First Methodist Church, Rochester, N.H., when a service for the Christian home was held recently. The grandmother of a family of 19 members worshiping together was presented the minister's rose for the largest family sitting together. The Rev. Nelson Canfield is the pastor.

There will be Union Summer Services for the first time between First Church, Congregational, and the First Methodist Church in Rochester, N.H., from July 1st to Sept. 3rd. The Rev. Ray Kelley will preach in the Methodist church during July, and the Rev. Nelson Canfield will preach in the Congregational Church during August.

Dr. Daniel L. Marsh, president of Boston University, was given another honorary degree last week when Harvard, "honoring Boston University" conferred a doctor of laws on this famed Methodist educator.

Vermonters were greatly please last week when they discovered that there are still more cows than people in that state. The census shows that there are 405,000 cows living in Vermont, and just 375,830 people. Asked why this was so, the typical Vermonter's answer is, "We prefer cows."

After just three years as president of Andover Newton Theological Seminary, Newton Center, Mass., Dr. Harold W. Tribble has announced his resignation effective Sept. first. Dr. Tribble has accepted the call to the presidency of Wake Forest College, Wake Forest, North Carolina. Dr. Tribble had served as professor of theology at the Southern Baptist Theological Seminary, Louisville, Ky., prior to assuming the presidency of Andover Newton in 1947.

Negro Named To High Post

Cleveland, Ohio (RNS) — For the first time in its history, the executive committee of the General Council of the Congregational Christian Churches elected a Negro as its chairman. He is the Rev. Arthur B. Gray, of the Church of the Good Shepherd, Chicago, Illinois.

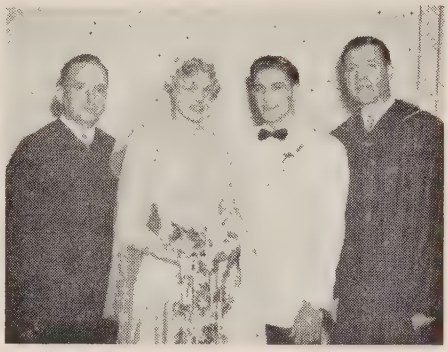
The executive committee held its meeting in connection with the annual sessions here of the General Council.

Brandon Miles Rogers, grandson of Mrs. G. H. Rogers of Cooperstown, N.Y., and the late Rev. G. H. Rogers, member of the New England Conference, was graduated from Harvard University on June 22nd. He is the son of Percy Rogers, Exeter, N.H., a teacher at Exeter Academy for the past 27 years.

Miss Anna Ikiss, a Latvian D.P., who came to this country with the Rev. R. B. Skobe and his family last year, has become a member of the family of the Rev. John Snook, Jr., pastor of Crawford Memorial Church in Winchester, Mass.

Thirty-five full members have joined the First Methodist Church, Rochester, N.H., where the Rev. Nelson Canfield is pastor. Ten babies have been christened recently; one entire family of grandparents, sons, daughter, and grandchildren were baptized.

Miss Boston Jubilee



Left to right: The Rev. G. Albert Higgins, the bride and groom, and the Rev. Joseph A. Stevenson.

Miss Lillian Elizabeth Taylor, better known as Betty Taylor or "Miss Boston Jubilee,," daughter of Mr. and Mrs. Ronald Chesley Taylor of Rochester, N.H., was married to Mr. Conrad Robert Pensavalle of Everett, Mass., in a double ring ceremony at the First Methodist Church, Everett, at 4 p.m., Saturday, June 17th. The Rev. G. Albert Higgins, a former pastor of the bride, officiated, assisted by the Rev. Joseph A. Stevenson, minister of the church.

Mrs. Pensavalle on April 14th was named "Miss Boston Jubilee" and for five and one-half weeks visited Washington, Halifax, Nova Scotia and the capitols of the New England states, inviting the President of the United States and the chief executives of these places to Boston's Jubilee, held May 15th to 22nd.

Mrs. Pensavalle is a graduate of the Rochester, N.H., High School and the Academie Moderne in Boston. Mr. Pensavalle is a graduate of Everett High School and Dartmouth College and an all-star athlete in both institutions. Since graduating from Dartmouth, he has been the teacher-coach of athletics at the Millis High School.

Mr. and Mrs. Pensavalle are spending their honeymoon in Halifax, Nova Scotia, where they will live for the summer and wher will play semi-professional baseball for season.

The Rev. Richard B. Skobe, pastor of R port and Bay View (Mass.) Meth churches, will preach at Asbury Grove July 9th at the 4 p.m. Vespers under the F Service. The theme for the afternoon is union with the Skobes."

The Church of All Nations at Mo Memorial in Boston has recently added t staff Miss Dorothy Love as director of ligious education. Miss Love received master of arts degree from Scarritt Col for Christian Workers at Nashville, T She begins her duties the first of Aug Ruth Browning, the former director of ligious education at the Church of All tions, has been accepted by the Board Foreign Missions for work in Japan or Ch

Mrs. Arthur Page Sharp of West Frank N. H., widow of the Rev. Arthur Page Sh of the New England Conference, is recupe ing at her summer home in Chatham, Ma after having been a patient in the Frank Hospital.

The baccalaureate address for Spaulding High School at Rochester, N.H., was livered on Sunday, June 11th, in the h school auditorium by the Rev. Nelson C field, minister of the First Methodist Chu in Rochester. 144 students were graduat

The Rev. Brooks B. Little of Durha North Carolina, has been appointed an as ciate in the editorial department of *The U per Room,* it has been announced by I J. Manning Potts, editor. In his new po tion, Mr. Little will do general editorial wo for *The Upper Room* and the associat publications.

Dr. Baker Killed

Barnesville, Ohio (RNS) — Dr. Dav D. Baker of St. Louis, Mo., editor of t *Messenger,* official organ of the Evangelic and Reformed Church, and president of t Associated Church Press, died here from i juries sustained in an automobile accide

Dr. Baker was returning from Yello Springs, Ohio, to Collegeville, Pa., where had been attending the annual sessions the General Synod of the Evangelical an Reformed Church, when the accident a curred. He had gone to Yellow Springs attend his daughter's commencement exe cises at Antioch College.

Mrs. Baker was with her husband and w also injured in the accident. Hospital a thorities said her condition was satisfactor

fessor Charles M. McConnell of Bos- University School of Theology will be irst preacher in the Summer Pulpit next Sunday at 11 a.m. at Harvard- rth Methodist Church, Cambridge, Dr. McConnell, who is professor of and Country Church, was educated hio Wesleyan and Boston University l of Theology. He received his doctor vinity degree from Cornell College. His t will be "One of God's Regular Cus- rs."

e Rev. Wesley D. Huber of Boston, will be the speaker at the Camp ing at Jacksonville, Maine, from July to the 25th. Dr. Huber is executive tary of the Evangelistic Association of England.

e Rev. Homer J. R. Elford, minister of Methodist Church, St. Paul, Minn., will e preacher at the Sunday morning wor- services at Memorial Methodist Church lymouth, Mass., from July 9th to the During the month of August, the Rev. est E. Lowe, minister of Hennepin Ave. odist Church, Minneapolis, Minn., will he preacher.

jah Mercer

he Rev. Elijah Mercer of Dover-Foxcroft, retired member of the Maine Confer- e, died at his home on Thursday evening, 15th. Funeral services were held in the rch there on Sunday afternoon, June 18th, ducted by the Rev. Louis S. Staples, super- ndent of the Bangor District, assisted by Revs. Russell B. Fowler, C. D. Nutter, rge J. Volz and Edward J. Webber.

Mr. Mercer was born in Little Bay, New- ndland, on Feb. 18, 1889. He served rches in the East Maine and Maine Con- nces for about 31 years, retiring in 1949 ause of ill health.

He is survived by his wife and three sons: lfred M., Sioux City, Iowa; Earl C. and rdon S. of Dover-Foxcroft, Maine.

diana Methodists Bar ederal Aid

Bloomington, Ind. (RNS) — Opposition acceptance of federal funds by any of its titutions was expressed in resolutions opted by the 119th Indiana Conference of e Methodist Church here.

Specifically, the conference went on rec- d as against the acceptance of federal funds the board of trustees of the Methodist spital in Indianapolis for any building rposes.

It also asked the board of hospitals and mes of the conference to oppose a pro- sed amendment to the Public Health Ser- e Act and Title I of the proposed na- nal health plan which provides federal oney to medical and nurse-training schools.

In another resolution, the conference opposed federal aid to parochial schools of any denomination.

The conference adopted a resolution on mixed marriages warning Methodists against contracting marriage with Roman Catholics "under the conditions imposed by the existing Roman Catholic canonical law."

The conference declared itself opposed to "any and all forms of gambling" and called upon all churches of the conference to appeal to fraternal and social organizations in their communities to cease such "unlawful activities."

Mathewson Street, Providence

Following is the summer preaching program of Mathewson Street Methodist Church, Providence, R.I., during the vacation of the minister, the Rev. Donald G. Wright. The Rev. Ernest S. Frerichs, assistant minister, will conduct the services. The guest preachers will preach at both morning and evening services, at 11 a.m., and 7:30 p.m., respectively.

July 16 — The Rev. Clarence Tucker Craig, dean of Drew Theological Seminary, Madison, N.J.

July 23 — The Rev. George Albert Fallon, Wesley Methodist Church, Worcester, Mass.

July 30 — The Rev. J. Edgar Park, president-emeritus, Wheaton College, Norton, Mass.

August 6 — The Rev. Francis Gerald Ensley, North Broadway Methodist Church, Columbus, Ohio.

August 13 — Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church.

August 20 — The Rev. Bernard C. Clausen, Euclid Avenue Baptist Church, Cleveland, Ohio.

August 27 — Dr. Clausen.

New Wine In Old Bottles

It is perfectly safe to put "new wine in old bottles" if the "old bottle" is a Methodist camp ground and the "new wine" is a kind of community service such as has been evolved at The Weirs, N.H.

Six years ago a group of "cottagers" at The Weirs organized themselves into a committee to see if the Winnipesaukee Camp Meeting Association would allow them the use of the grounds and buildings for the promotion of a summer program of entertainment and religious activity that would fall within the scope of the original intent of the incorporators.

Accordingly there has been evolved here across the past half dozen years what is now favorably known as "The Good Neighbor Program" which provides at least one evening of entertainment — moving pictures, concerts, displays of magic, grand frolics, etc., and on each Sunday night for the summer a vesper service with music and a sermon by one of the many preachers who seek the summer comforts of New Hampshire. More people have attended these programs in the aggregate than have attended the camp meeting for many years. It is supported on a purely voluntary basis by contributions, and the religious and cultural impact upon the summer community has been very noticeable.

The list of Good Neighbor Program preachers is as follows:

August 13th — The Rev. Dr. Burrett E. McKee, First Presbyterian Church and Westminster Foundation, Annapolis, Maryland.

August 20th — The Rev. J. Rex. Shepler, St. Luke's Methodist Church, Lynn, Mass.

August 27th — The Rev. Dr. William Warren Sweet, Perkins School of Religion, Southern Methodist University, Dallas, Tex.

Sept. 3rd — The Rev. Leslie H. Johnson, Newton, Mass.

The date for this year's Winnipesaukee Camp Meeting Assembly is July 30th to August 6th, and the special preachers of this series are: Dr. James Gordon Gilkey, South Congregational Church, Springfield, Mass.; the Rev. Clement B. Yinger, First Methodist Church, Bradford, Pa.; the Rev. Francis E. Kearns, the Methodist Church, Wauwatosa, Wis.; the Rev. Gilbert W. Weiting, the Methodist church, Hamburg, N.Y.; the Rev. Francis A. Cooper, the Congregational church, Meredith, N.H., and Dr. Whitney S. K. Yeaple, executive secretary of the New Hampshire Council of Churches.

EVENTS

Why I Do Not Attend The Movies

Whenever you hear persons giving silly excuses for not going to church, call to their attention this article. — Reprinted from "The Carillon," Trinity Methodist Church, Springfield, Mass.

No one speaks to me; the movies are unfriendly.

When I go they ask for money. One ticket should admit my entire family, because there is only one source of income for all of us.

When I get home from business I am tired and must rest.

I saw a poor picture once; it made me nervous.

Movies may be a good thing, but I got out of the habit of going.

I don't like the manager's attitude on social questions.

I stay away from the movies because I went too much when I was a child.

I don't go to the movies because they admit undesirable people.

I don't do to the movies because the manager never calls on me.

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On A Wide Circuit

W. W. Reid

Eye Spy Again

Halford Luccock once suggested that if you are accustomed to leaving your home at 8:15 a.m. and walking down the north side of the road, some day leave at 7:30 and walk down the south side — and you will find a delightfully new world. But, having tried the idea, let me observe that the newness of the world will be lost if you walk "with your head down looking for money;" and that every day at every hour, the world is new if you but open your eyes and mind and look about you with understanding.

Half a century ago, William Hamilton Gibson wrote "Eye Spy," that is still a classic in observation, understanding, and appreciation of the everyday things — flowers, insects, animals — to be met in a city park in a backyard, along any suburban road. (The book has been long out of print, but don't fail to buy a copy if you are fortunate enough to find it in your second-hand bookstore.) More recently I saw some time-lapse motion pictures, made in an ordinary Long Island garden by a photo hobbyist, showing the cycles, and tragedies, and comedies of insect, bird, and flower life that change constantly with the seasons, the days, the minutes — yours "for the looking," without even crossing the street.

My son and I took a walk of a few miles the other Sunday afternoon. We skirted the town, went through some fields, across a salt grass marsh, along the shore of a bay, through what is left of old woods (where years ago I first saw the *yellow-crowned* night heron) now being leveled off for new homes.

Perhaps we were a bit saddened to see small red and silver maples planted, row by row, in front of the new homes — infant trees where once stood tall sun-reaching oak, elm, tulip, sassafrass, and sycamore trees. In a drained swampy field there were the first black-eyed susans of the season, and we looked for the bayberry that used to be plentiful here; and of course there were the daisies, buttercups, wild roses (perhaps escapes), jack-in-the-pulpit, and jewel-weed in the fields; a vast patch of tiger lilies just outside the woods; and the ferns which were my childhood favorites. One large and apparently dead tree had a few branches with leaves at the top — evidently a thin thread of life still existed.

Years ago we had garter snakes, chipmunks, and some land turtles in this area; today all we see are squirrels and rabbits that feed on the home-gardener's industry.

We saw 38 species of birds in the area. There was no bob-white, once plentiful here, but we heard the call of the pheasant. We were glad to have good views of two mourning doves, now less plentiful than a few years ago. A kingfisher "stood" in the air over the bay, but did not dive while we saw him; the Baltimore oriole was atop a maple; the *black-crowned* night heron and the green heron appeared on the beach; the fish crow was heard; and the barn swallow, the rough-winged swallow, the least and common terns, the killdeer, the sparrow hawk, the last-to-bed woodthrush, the brown thrasher; all came into range of our glasses.

My son made the observation that though we bemoaned the obliteration of woods and fields, it was a blessing to many families who had left the city's drabness and now could even see the sky and the trees. I agree — if these families will not join the others in Suburbia in watering their lawns and cars all Saturday so they can cut grass and drive around all Sunday.

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School For Peace Leaders

The first of a series of annual summer schools for peace leaders, sponsored by the Commission on World Peace of The Methodist Church, was held in the First Church, Evanston, Ill., June 12th to 16th.

Dr. Charles F. Boss, Jr., executive secretary of the commission, was in charge of the school. He was assisted by two other members of the staff, Herman Will, Jr., and Dr. Carl D. Soule.

Guest speakers were Dr. Eddy Asirvatham of Madras, India, professor of Oriental religions in Boston University, and Harry W. Seamans, information liaison officer for the division of public liaison of the Department of State. Dr. Georgia Harkness of Ga Biblical Institute and a member of the P Commission, gave a devotional address.

Those attending the school were house Willard Hall on the campus of Northwes University.

Personnel attending represented a area, including Montana, North Caro Louisiana, Iowa, Kansas, Michigan, Wis sin, Indiana, Illinois, Mississippi, Texas, Pennsylvania. Among them were eight yo people who are serving on two peace te in West Wisconsin and Iowa this summe

Town And Country

Atlanta, Ga. — July 3rd to 18th, the ond annual Town and Country Leaders' stitute is being held at Gammon Theolog Seminary, Atlanta. The two-weeks sch sponsored by the seminary and the H Missions Council of North America, is by the Rev. James S. Thomas, director Gammon's Rural Church Department.

The faculty includes: Dr. Arthur Ra rural sociologist, United States Bureau Agriculture; Dr. Frank Dorey, Howard U versity; Dr. Edward Zeigler, consultant rural worship; Dr. Luke Beauchamp, Bo of Education of The Methodist Church; Roy Sturm, Department of Town and Co try Work, Board of Missions and Chu Extension; the Rev. Ernest T. Dixon, Tuskegee Institute; the Rev. John A. M dleton, Morris Brown College; and Presid Harry V. Richardson, Gammon Theolog Seminary. Special lecturers are Dr. Ja W. Sells, Southeastern Jurisdictional Cou The Methodist Church; and Miss Mattye Dayne, dietitian at Gammon.

For Religious Liberty

Thirty-two North American churchn will be joining with Protestant and Ortho representatives from 19 countries through the world for the meeting of the 90-mem Central Committee of the World Council Churches to be held at Emmanuel Colle Toronto, Ontario, July 8th to 15th.

Rallying world-wide public support for ligious liberty as proclaimed in the Uni Nations Declaration of Human Rights be one of the main items of business bef

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nnual session of the committee, govern-
ody of the council between world assem-
held once every five years.

der the leadership of Bishop G. Brom-
xnam of The Methodist Church, New
Area, one of the presidents of the
l Council; the Bishop of Chichester,
nd, chairman of the Central Commit-
and Dr. Franklin C. Fry, president of
United Lutheran Church and vice-chair-
of the committee, the delegates will
action in defense of religious liberty on
asis of the report on conditions in se-
l countries where religious freedom is
tened. The report, based on a year's
national research, has been compiled by
Commission of the Churches on Inter-
nal Affairs, an agency affiliated with
council.

inting out that the central committee at
949 meeting in Chichester, England, had
d a forthright condemnation of Com-
ist totalitarianism as a "false doctrine,"
O. Frederick Nolde, of Philadelphia, Pa.,
ctor of the International Commission, de-
d that the delegates at Chichester had
been concerned with violations of re-
us liberty, as cited in the U.N. Declara-
in other parts of the world.

llowing requests for information on re-
us liberty questions sent to recognized
rts throughout the world, reports on
litions had been received by the com-
sion from the following countries and
s: Spain, Italy, Ireland, Portugal and its
nies, the Belgian Congo, Argentina, Co-
bia, Indonesia, the Near and Middle
t, and selected areas of the U.S.A.

Many members of the Central Committee,
ing from areas where religious liberty is
present in jeopardy, are expected to sup-
ment these reports with surveys of church
dom in their respective countries. In-
ded in the committee's membership are
h men as Bishop Otto Dibelius of Berlin,
rmany, whose jurisdiction as head of the
ngelical Church of Germany takes in both
eastern and western zones, Bishop Leon-
lo Dia y Granada, United Evangelical
hop of the Philippines, and, as consultant,
S. C. Leung of China, Southeastern Asian
cutive of the Y.M.C.A.

Chairman of the Central Committee is Dr.
K. A. Bell, bishop of Chichester, England,
o will preside over the sessions. Other
presentatives from abroad who are expected
take leading roles in the proceedings in-
ude Pastor Martin Niemoeller, famed Ger-
n opponent of Hitler and at present head
the Evangelical Church of Hesse and Nas-
u, Pastor Marc Boegner of France, one of
e presidents of the World Council, and Dr.
ijah B. Manikam, general secretary of the
ational Christian Council of India and
kistan.

To clarify the place and function of the
Vorld Council of Churches in Protestant
nd Orthodox church life, the delegates will
also be considering the "Ecclesiological Significance of the World Council." Since the council was only recently formed at Amsterdam, the Netherlands, in 1948, the churches have yet to define what common function the agency may have while assuring democratic control by the 156 member churches in 44 countries.

School Of Alcohol Studies

For several years the Board of Temperance of The Methodist Church has provided scholarships or paid the expenses of certain Methodist ministers who have attended the Yale School of Alcohol Studies. This year, for the first time on a national basis, the board held its own School of Alcohol Studies and Christian Action.

Bishops were asked to nominate one young pastor from each episcopal area to attend the school, which was held on the campus of Illinois Wesleyan University at Bloomington June 12th to 16th.

In co-operation with the General Board of Education, the school provided a coaching conference for instructors in temperance education, led by the Rev. Luke G. Beauchamp of the Board of Evangelism. The largest class the board has ever accredited at one time in this subject — 42 — received certification. The plan calls for these leaders serving as instructors and lecturers at various conferences in their respective areas as a follow-up of the school.

Following the Bloomington conference, Dr. Caradine R. Hooton, Washington, D.C., executive secretary of the Board of Temperance and director of the school, announced that a similar school will be held again next summer on the same campus.

Lecturers at the school included: Bishop Wilbur E. Hammaker, executive vice-president, and Deets Pickett of the board staff; Dr. George W. Crane, Chicago psychologist and columnist; Dr. Albion Roy King of Cornell College in Iowa; the Rev. C. Ted Hawes, Norfolk, Nebr.; and Dr. Roy Breg, representing Allied Youth.

"Fundamental freedoms are inseparable from basic human needs — food, work, education, opportunity. If freedom is to survive, people everywhere must be delivered from hunger and hopelessness. This is now entirely clear, or should be. Yet we may fail to recognize it unless we look, say, at a slum dweller as not simply a man who lives in a slum but a human soul of infinite value in the sight of God."

* * * *

"A Mighty Fortress" by Ernest Fremont Tittle. Harper and Brothers, New York. Price, $2.50.

Bishop Lowe At Willimantic

The Willimantic Camp Summer Assembly and Christian Service Institute will be held this year from July 23rd to the 30th. Preachers for the first Sunday will be: Morning, the Rev. Orville E. Crain, superintendent, Norwich District; Sunday afternoon, the Rev. Carl Storek, pastor, First Lutheran Church, Norwich, Conn.; evening, Dr. Robert Armstrong, pastor, Congregational Church, Lebanon, Conn. The senior choir of the Portland, Conn., Methodist Church will sing in the afternoon, and the choir of the Lebanon Congregational Church will sing at night.

The preacher for the five week nights and teacher of the Bible hour each day will be the Rev. Harry L. Garrett, pastor of First Baptist Church, Fairfield, Illinois, one of the largest and most active churches in Southern Illinois.

On Monday afternoon, the Rev. Fred A. Dyckman, executive secretary of the Board of Education of the New England Southern Conference will lecture on visual aids in the work of the local church.

On Thursday afternoon, the Norwich District W.S.C.S. will hold its summer meeting under the leadership of Mrs. Charles S. Johnson, Baltic, Conn. The speaker has not yet been announced.

On Saturday evening a sound motion picture, "Messenger of Peace," will be shown.

The 91st annual Camp Meeting Sunday will be observed on July 30th. The speaker for the morning and afternoon hours is Bishop Titus Lowe, secretary of the Methodist Committee for Overseas Relief. The soloist of the morning will be Miss Barbara Taylor, Willimantic, Conn., who has sung with the Hartford, Conn., Opera Company.

The week will end with Young People's Night at which time the president of the association, the Rev. Joseph M. Harrell, will be the preacher. The choir of the Baltic, Conn., Methodist Church will sing at this service. This choir was organized by Mrs. Joseph M. Harrell, wife of the president of the association, when they were stationed at Baltic.

Leader of the music for the week will be Mrs. Katharyn Garrett, wife of the preacher and Bible teacher. She has had a wide experience as a teacher of music and choir director in the central West and in the South.

The pianist will be Miss Mildred Geer, organist of the Baptist Church, Willimantic, who is well known on the Camp Ground.

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Honors "Local Boy"

The Rev. Robert Meikle, minister of Wellington Community Methodist Church in Medford, Mass., was honored at a banquet at his home church, Oak Square Methodist Church in Brighton, Mass., on June 26th, following his ordination into the ministry of The Methodist Church on Sunday, June 11th.

The Rev. John B. Olds, pastor of First Methodist Church in Somerville, Mass., and a former minister of the Oak Square Church, brought greetings from the parent church. Mr. Ernest Stedfast, Jr., lay leader of Wellington Community Church, spoke in appreciation of the service of their leader, for the 17 persons from the Medford church who attended the banquet. The Rev. Archiver J. Strait, superintendent of the Lynn District of The Methodist Church in which Mr. Meikle serves, noted the importance of the "home church" in shaping and inspiring the ministerial candidates.

Music for the occasion was furnished by an instrumental quartet of which Mr. William Meikle, father of the guest of honor, was a member. Miss Velma McGovern, a graduate of Perkins Institute, sang, and Mr. Russell Hatch played a saxaphone solo. The honored guest also sang a solo and joined in a duet with Mr. Robert Butcher.

The minister of the Oak Square Church, the Rev. Paul Uhlinger, made the presentation of a leather brief case in the name of the church, the gift accompanied by a card containing the names of all present.

Mr. Meikle is the son of Mr. and Mrs. William Meikle of 10 Chalfin Street, Brighton. A graduate of Boston University College of Liberal Arts and Boston University School of Theology, he is married to the former Adelaide Neal of Rockport, Mass. Mrs. Meikle is also a graduate of Boston University and is an instructor in physical education at the university.

Fisher Finds Johnson Sincere

London (RNS) — Dr. Hewlett Johnson, Dean of Canterbury, who is often referred to as the "Red Dean" because of his pro-Soviet views, was defended here for his sincerity by Dr. Geoffrey Francis Fisher, Archbishop of Canterbury.

Addressing the Lord Mayor's annual dinner for the clergy, Dr. Fisher declared that "however much we may be opposed to the dean in his political views, his is not anti-Christian, but holds profoundly and sincerely the same Christian faith as you and I."

"He draws conclusions from it," Dr. Fisher said, "much of which I do not accept, and it seems to me he shows a lack of skill in reading evidence of what is to be seen in the world at large.

"But he sincerely believes that our present social order is not as Christian as it might be, that a thoroughly Socialist order is more Christian, and that sometimes violent means have to be adopted to give a good end, as in war. He regards these horrors as a temporary expedient."

"You may think it odd," Dr. Fisher said, "that I try to defend him like this. I think he is mistaken, but I believe he is not, in himself, disloyal to his interpretations of Christian faith."

Dr. Fisher concluded by saying: "I never know whether the Dean of Canterbury is at home or overseas. Dare I say that when he is at home I wish he were overseas, and still more profoundly when he is overseas I wish he were at home?"

University Contest Announced

New York (RNS)—A nation-wide contest to select two young people for a mission to Japan was announced here by the Japan International Christian University Foundation.

The two winners — a young man and young woman — will travel to Japan during the summer of 1951. Their mission will be to formally present scrolls containing the names of American and Canadian young people who have contributed to the building of the International Christian University at Mitaka, Japan.

It was also announced that a letter-writing contest will be held for young people between the ages of 13 and 17 years of age who have contributed to the ICU Youth Campaign.

A $500 government bond will be awarded for the best letter written by a boy and by a girl telling "Why I contributed to the ICU campaign and signed the roster for peace and good will."

Getting A Kick Out Of Life

With the permission of Mrs. William L. Stidger, Zions Herald will continue to print the "Kicks" which Dr. Stidger wrote before his death last August 7th.

One day we were entertaining three grandchildren, Jacky, Billy, and Heather Hyland; and to amuse them we had gotten hold of a jigsaw puzzle. We distributed the puzzle to the older and larger boys — hundreds of pieces, but to Heather we gave but one small piece, and for a purpose. We wanted to teach her and the boys a real life lesson.

Heather looked at the single small piece that she had received and a look of disappointment swept over her face.

"Billy and Jacky have more pieces than I have. I want more pieces."

I smiled and said, "You have a very important piece, Heather. Just wait and you'll see that Grandfather knows what he is doing."

Heather went over into a corner, with a half-hurt look in her eyes and watched the two boys putting together the huge picture. She felt left out of it and unimportant. I thought she was going to weep, but and then I winked at her and she cau certain significance to my wink, kno that I had something up my sleeve.

After working for half an hour on beautiful colored picture of a field, a h several trees, a blue sky with clouds Scottish setting, the two boys were n at the end of the task. As they got clo the end, they got excited and were hov and yelling, pushing and shoving each to see who would get to put in the climactic piece to complete the picture. there was but one small piece of the pi lacking. Neither boy had it and they entirely forgotten, poor, disconsolate He as she sat in a corner huddled up in Grandfather's arm, a tiny piece of pi clutched in her tight little fist. When I c her attention to the fact she held the piece, she flew up like a singing bird to it in. An important lesson was learned day.

Harvard-Epworth Summer Pulpit

The Harvard-Epworth Methodist Ch in Cambridge, Mass., and the Wesley Fo ation at Harvard University announce following program for Sunday morning vices at 11 a.m., this summer.

July 9 — The Rev. Charles M. McCon professor at Boston University School of ology.

July 16 — The Rev. William H. Alde First Methodist Church, Bridgeport, C

July 23 — The Rev. Nels F. S. Ferre, fessor at Vanderbilt University, Nash Tenn.

July 30 — The Rev. Earl H. Furge professor, Westminster Theological Semi Westminster, Maryland.

August 6 — The Rev. W. Ralph W Jr., Mt. Lebanon Methodist Church, burgh, Penn.

August 13 — The Rev. Hobart F. Goe First Methodist Church, Burlington, Vt

August 20 — The Rev. Ralph Eme Davis, Morrow Memorial Methodist Chu Maplewood, N.J.

August 27 — The Rev. F. Gerald En North Broadway Methodist Church, Col bus, Ohio.

September 3 — The Rev. Prentiss P berton, instructor, Andover-Newton Theo ical School, Newton, Mass.

Dr. Pope Heads Social Acti

Cleveland, Ohio (RNS) — Dr. Li Pope, dean of Yale Divinity School, elected chairman of the Council for Sc Action of the Congregational Chris Churches at its opening session here.

Richard Fagley, co-secretary of the dep ment of international justice and good of the Federal Council of Churches, named vice-chairman; the Rev. Cha

er of Manhattan, Kan., secretary, and v. Albert Penner of New York, treas-

n address to the delegates Dr. Pope that "the Congregational Christian hes have maintained their leadership in us social action."

eir programs in this field are widely ed in other denominations as being the effective and the most genuinely re- s ones in American Protestantism," he

upulously avoiding any alliance with nunism, the Council for Social Action courageously and intelligently to pro- social justice and democracy in loyalty nristian ideals alone.

the halfway mark of the world's most ltuous century, the Congregational Chris- Churches are required to increase their rams of social action if they would be to their own tradition and competent he demands of these times.

his fellowship of churches is not ac- med to retreat from difficult days, or cept outworn dogmas in lieu of living . Congregationalists will not be deceived hose who seek to diminish freedom un- he pretext of trying to save it. Nor will be distracted by loud propaganda which s that there is no alternative to omnipo- statism on the one hand or the creed of r individualism on the other.

Our religious forefathers played a central in creating the tradition of social re- sibility in America; as Christian church- , we are called on to preserve and ngthen that tradition.

The answer to Communism is not to be nd in a mere negative repudiation of it. answer lies in a positive program of al improvement, stemming from a religi- faith more profound and enduring than superficial tenets of Marxism. To de- p such a program of positive social ac- is the principal imperative for the Chris- world in the decade just ahead."

,000 Salary And Parsonage

Collegeville, Pa. (RNS) — A minimum ary of $3,000 and a parsonage was en- sed for its ministers by the General Synod the Evangelical and Reformed Church e.

Delegates to the Synod's eighth triennial eting also endorsed the work of the Rev. ferson P. Rogers of Cleveland, young Ne- o clergyman who is the denomination's ociate secretary for race relations.

The synod expressed the hope that "our lleges and seminaries will be opened to qualified students."

In another action, the Synod placed stu- nts preparing for medical mission work on e same basis for financial aid through col- ge and medical schools as students ordained r the ministry.

Boston Area Calendar

June 25 — July 22 — Mt. Holyoke Institute on the United Nations, So. Hadley, Mass.

Each Sunday and Thursday night during July — Summer Good Neighbor Program, Winnipesaukee Camp Ground, The Weirs, N. H.

July 2-8 — Conference Youth Assembly, Rolling Ridge.

July 2-8 — M. Y. F. Institute, Camp Aldersgate.

July 9-15 — Intermediate Camp, Rolling Ridge.

July 9-15 — M. Y. F. Institute, Camp Aldersgate.

July 12-21 — Northfield Conference of Religious Education, Northfield, Mass.

July 16-22 — Senior Youth Institute, Rolling Ridge.

July 16-22 — Christian Adventure Camp for Intermediates, Camp Aldersgate.

July 16-25 — Jacksonville Camp Meeting, Jacksonville, Maine.

July 23-29 — Intermediate Camp, Rolling Ridge.

July 23-29 — Christian Adventure Camp for Intermediates, Camp Aldersgate.

July 23-30 — Worcester District Christian Outlook Institute, Sterling Camp Ground.

July 30 — August 5 — Christian Adventure camp for Intermediates, Camp Aldersgate.

July 30—August 5 -- Senior Youth Institute, Rolling Ridge.

July 30 — August 6 — Annual Assembly, Methodist Camp Ground, The Weirs, N. H.

Each Sunday and Thursday night during August — Summer Good Neighbor Program, Winnipesaukee Camp Ground, The Weirs, N. H.

August 5-6 — Young Adult Assembly, Camp Aldersgate.

August 10-17 — Intermediate Camp, Laurel Park, Northampton, Mass.

August 11-13 — Woman's Society Weekend, Camp Aldersgate.

August 13-19 — Intermediate Camp, Rolling Ridge.

August 13-19 — Boston Area Leadership Training School for M.Y.F. leaders above the local level and for adult workers with youth in the sub-districts, districts, and conferences. Maine Conference Campsite, Winthrop, Maine. Dean, the Rev. Harold Keir, 8 Green Street, Concord, N.H. Cost $17.50.

August 19-27 — Christian Life Institute, Laurel Park.

August 20-26 — Senior Youth Institute, Rolling Ridge.

August 20-27 — Hedding Camp Meeting, Hedding, N.H.

August 27-31 — Older Adult Conference, Rolling Ridge.

Sept. 1-4 — Young Adult Conference, Rolling Ridge.

Sept. 3 — Summer Good Neighbor Program, Winnipesaukee Camp Ground, The Weirs, N. H.

Miscellaneous Advertisements

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Civil Rights In New Jersey

Boston — The great strides taken by the State of New Jersey in recent years toward the abolition of racial discrimination were described by Governor Alfred E. Driscoll of that state in a major address here on June 23rd before the 41st annual NAACP convention.

Governor Driscoll told an overflow crowd at the Union Methodist Church of the events surrounding the preparation and adoption of the state's new constitution, which has been widely hailed as the most advanced with respect to civil rights adopted in any state in the past two decades.

"We now have in New Jersey," he said, "a fair, effective law against discrimination — and the important thing about it is that it is working. Likewise our FEPC law works."

Noting that his state continued its pace-making in civil rights by being the first to ban segregation from the state's National Guard, Governor Driscoll added: "We are continuing to practice what we preach. Just this year, the New Jersey Legislature adopted eight laws prohibiting discrimination in housing built with public funds or public assistance."

Even after the adoption of its anti-discrimination constitution, Governor Driscoll said, discrimination was not automatically erased in his state; there was much follow-up work to be done. Making reference to a number of successful legal battles waged by the branches and New Jersey State Conference of the NAACP to enforce the constitutional provisions against race bias in housing, education, employment, and other areas, he stressed the need for co-operation and teamwork as the basis for winning the struggle against the forces of bigotry.

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